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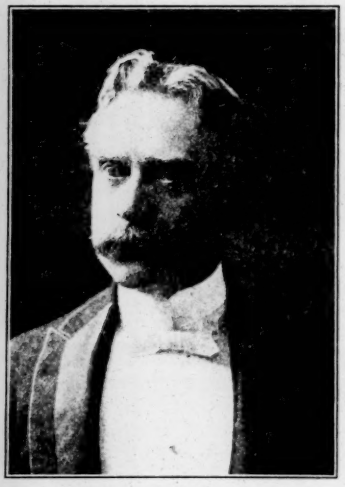

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THE ECCLESIASTICAL REVIEW

FOURTH SERIES.—VOL. IV.—(XXXIV).—MAY, 1906.—NO. 5.

OUR LADY'S TEACHING.

The following paper on our Blessed Lady's teaching, as applied to the divine service of the Canonical Office, is a fitting complement to the arguments presented by the author of the series of articles published in these pages last year under the title of *Mary and the Church Militant*.[1]—EDITOR.

I.—THE SUBSTANCE OF THINGS UNSEEN.

SAINT PAUL tells us that faith is the substance of things to be hoped for, the evidence of things that appear not (Heb. 11: 1). In other words, faith for us is the substance of the mystical life in which we live and move and have our being. We approach very near to the veil which hides it from us when we begin to realize to our faith the personal occupation and supreme rule over sensible as well as spiritual things, which is certainly being exercised by a simple woman—one of ourselves—although indeed elevated to the highest conceivable degree of created perfection. Yet, if we come to think of it, what, in the nature of things is less difficult to believe, seeing that our Blessed Lady's personality is the single purely human entity that comes between us and the invisible, inscrutable, intangible, incomprehensible Being of God? "Verbum caro factum est!" Everything concerning Mary follows in due order from this one stupendous revelation.

But, alas, the age we live in is not an age of faith: on the contrary, it is a realistic age—and not one of individual reflection; and when the realism which is worshipped steps in as a cloud between the higher spiritualities of the soul and its lower reason-

[1] See ECCLESIASTICAL REVIEW, Vol. XXXII, pp. 113, 262, 460.

ing faculties, the delicacy of the spiritual eye is destroyed, its objects being—so to speak—inverted, if they do not become the prey of the natural man, to be ruthlessly swept aside when in some way they interfere with the vainglory of his intelligence. The only bulwark of man's soul in the midst of these surging waves of rationalism is the simple faith and obedience exacted by Holy Church—which, being the Mystical Body of Christ, contains all Truth. And in her fulness of grace is the reflection of the glorious entity of Mary.[2] Now the faith of Holy Church teaches that the realities of our life are unseen; they are spiritual; they are hidden in the very Being of God. But Antichrist would persuade us that nature, as we find it, contains all that nature requires; that what is approachable by the senses is to be apprehended by the senses; and to satisfy sense is to satisfy the nature of man.

Now the Creator of nature, whether spiritual or sensual, or both, is Jesus Himself, the Word of God, who has united spirit to a sensitive nature in man to be the crown of His creation, by the perfect subjection of sense to spirit, and the concurrence of a human volition in the creature. How is this perversion of God's glorious gifts to be explained? The reply is given by the Word Himself through the mouth of the Preacher: "This have I found, that God made man right, but he hath entangled himself with an infinity of questions."[3] Man was created in simplicity, to believe and to obey the law of Truth within him. He has become unsimple. Instead of believing, he reasons and misunderstands; instead of obeying, he questions; and in the multiplicity of his questions he has lost command of himself; and the spirit being made subject to the lower powers of the mind, instead of ruling, purifying, and raising them, has ceased to be heard and acknowledged.

The unseen world of spirit is not confined to the world which is the life and substance of the Church's well-being. The powers

[2] On Apoc. 12 : 1-2, Saint Augustine in Trad. Symboli ad Cat. IV, § 1, says that the "woman" signifies Mary, who, being spotless, brought forth our spotless Head; —who herself also showed forth in herself a figure of Holy Church, for in bringing forth a Son she remained a Virgin, as the Church also should during the whole of time be bringing forth her members, and yet not lose her virgin state.—See Note (d) p. 85 of Morris' Translation of St. Ephrem's Rhythm on the Pearl.

[3] Eccles. 7 : 30.

of darkness, as well as the powers of light, belong to the mystical world. The mind of man has—and we know it to our cost—a natural craving for knowledge, especially the knowledge of hidden things; which craving was depraved in the beginning, and became a sensuous longing after forbidden knowledge. But a vain curiosity can never be the handmaid of truth, and this curiosity of the natural man is only a miserable set-off to the faith of the supernatural man. It, too, seeks a substance which it can test by sight, feeling, hearing, and experiment. But the substance which spiritualism discovers is but a horrible mockery of the intelligence of man. It touches not in the least the true mystic of the mystical world, but the startling weird effects merely of an illegitimate prying into the secrets of the invisible world.

Thus, in these days of unhallowed prying, we perceive that no substance remains to be revealed but what the Church already has and grasps by faith: not indeed a passive, but a very active, a most living faith. For when a soul through the subjection of the senses and constant communication with God becomes pure and luminous, there are deep and wondrous things to be learned which are wrapped up in the faith itself, which, for very sufficient reasons, are hidden from less advanced souls. This we know by becoming intimately acquainted with the lives of the saints, especially those mystical contemplative solitaries who lived upon the words God revealed in Sacred Scripture and sat continually in His Presence. The light of a perfect faith is all the soul needs when it shines in upon her—pure and enfranchised—reflecting the images presented to her by revealed Truth, and she rises of herself into the inner sanctuary of things divine. On this subject there is a beautiful passage in point, in a Rhythm of St. Ephrem, the great mystic poet of the fourth century. It illustrates what it is difficult to explain, namely, the exhaustless power possessed by such souls of realizing the substance which truth contains, and the marvellous facility they acquire of rebuking and setting at naught rash scrutiny, when it forces itself into the precincts of the Kingdom of God.

The passage is taken from the opening paragraphs of his Seven Rhythms on the Faith, or "the Pearl," as he has called it:—

On a certain day did I take up a Pearl,[4] and in it I saw mysteries pertaining to the Kingdom: semblances and types of the Majesty of God. It became a fountain, and I drank out of it mysteries of the Son. I put it upon the palm of my hand that I might examine it. I went to look at it on one side, and it proved faces on all sides. I found out that the Son was incomprehensible, since He is wholly Light. In that its brightness I beheld the Bright One who cannot be clouded, and in its pureness—a great mystery—even the Body of our Lord which is well refined. In its undividedness did I see the Truth which is undivided. It was so that I saw there its pure conception[5] — the Church,[6] and the Son within her. The cloud[7] was the likeness of her that bore Him, and her type, the heaven, since there glistened from her His gracious shining. I saw therein His trophies and His victories and His crosses. I saw His helpful and overflowing graces and His hidden with His revealed things.

It was greater to me than the Ark, for I was astonished. I saw therein folds without shadow to them because it was a thing of light, types vocal without tongues, utterances of mysteries without lips, a silent harp that without voice gave out melodies.

The trumpet faltereth, and the thunder muttereth. Be not thou daring, then; leave things hidden; take things revealed. Thou hast seen in the clear sky a second shower; as for the cleft of thine ears, as from the clouds they are filled with interpretations, and like to that manna which alone filled the people in the place of pleasant meats, so doth the Pearl fill me in the place of books, and the reading and explanation thereof: and when I asked if there were other mysteries,

[4] St. Ephrem is speaking of faith under the similitude of a pearl.

[5] Its pure conception, i. e., the Pearl's (i. e., Christ's, the true Pearl's). His pure conception of Mary, who, with the Son within her, is a type of the Church. This passage may be illustrated by the following from Aretas' Catena on the Apocalypse, 12: 2, p. 351, 1, 9: "Some have taken the vision to refer to the Mother of the Lord . . . whom as being pure and free from things earthly, he describes to be in heaven and not upon earth, being as the angels, and yet, though so highly excelling in purity, she partook of our lump, for what is it that David saith of the Lord's conception? He shall descend as rain upon a fleece and as a drop which droppeth upon the earth, meaning by 'earth' the Holy Mother of the Lord in that she was consubstantial with us earthly beings."—Pearl, note d, p. 5.

[6] Church, emblem of Mary, of whom Mary is the archetype.

[7] See Isaias 19: 1. "Behold the Lord will ascend upon a swift cloud." The cloud on which the Lord rode figureth to us the Mother of God, the Virgin Mary. Apoc. 14: 14: "I saw, and behold a white cloud, and upon the cloud one sitting like to the Son of Man."

it had no mouth for me that I might hear from, neither any ears wherewith it might hear me.

Oh thou thing without senses, whence I have gained new senses![8]

II.—The Mystical Actuality of Our Lady's Presence Amongst Us.

The words of the mystic poet and saint above quoted lead not unnaturally to the phenomenon of our Blessed Lady's personal supervision and activities in the Church, which in every sense are found to be the actions of a mother, whose action, however, is supernatural, unfailing, and nevertheless altogether unaccountable by physical interposition of any kind.

In this there is nothing which takes faith by surprise. Still the existence of Our Lady's personality has been in a great measure forgotten by us: and if we are praying for the re-conversion of a country like England to the Catholic faith, we must not only bring that personality, as the Church teaches it, back to our own remembrance, but we must desire ardently that her personal presence should be restored to us. Her mysteries have been revealed, recognized, and theologically taught, and need no further revelation to be full of teaching for us.

In order to treat of spiritual activities, we are obliged to make use of words which contain a supernatural meaning. When, for instance, we speak of certain things as mystic and not in the order of sense—as, e. g., our Blessed Lady's personal mystic presence—we mean something which is infinitely more real, more potent than sense or the activities depending on sense.

As the purely spiritual essence within us constitutes the highest part of our soul, and acts, or ought to act, as mistress over all our activities, so we observe that spiritual influences are mystic; that is, they are above the region of sense, and, in their order, not subject to sense; but, contrariwise, the senses are subject to them. Now, as our own senses are mystically subject to our own spirituality, so in the same way the corporate nature of the Church is subject to mystic influence, care, and guidance; and, as we have seen, a share appropriate to the Mother has been placed by God in the hands of Blessed Mary as the Mother of

[8] I. B. Morris's translation of St. Ephrem's Rhythms on the Faith.

our spiritual life, the Mother of God, the Mother of Jesus, the Mother of mankind.

We speak of Mary as "Mother" without deeply reflecting what the title implies. Now we see that she is not only *a* Mother, but *the* Mother *par excellence* of the whole humankind. Soul and body are subject to her, as the offspring is to its mother. This latter proceeds to her work by means of the senses and communicates by means of language. The senses are created mediums connecting spirit with spirit through bodily functions, by which the superior gifts of thought and intelligence are communicated, the one to the other. Now this very word "medium" proves that the communication itself is imperfect, and that what we *seem* to know is only the shadow, or, at best, the reflection of something we do not know; and that what we actually seem to know is but an imperfect reflection of something we have yet to learn. How tenderly that wonderful teacher of the mystic, St. Paul, expresses all this in his poem on Charity! "We see now [at present] through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known."[9]—Now this something, which we call mystic, is that perfection itself which is still the image of God in us, veiled and covered over by our imperfection; most of all by the unbalanced sensual organization of fallen nature.

We speak of Mary as a teacher; she is not merely *a* teacher, but the teacher *par excellence*, and most especially by the art and action of prayer. The natural mother teaches the words of the prayer to the lips of the child: the spiritual Mother infuses, as well as she can, the spirit of prayer. In every science man needs a teacher, and chooses by preference the teacher that knows the science best. Now the science of prayer, its capabilities, its secret springs, its overflowings—its medianism, so to speak—its framework as a divine institution, its method of arriving at its end, who of the children of men has so mastered it as to make of it a mystical system, to suit all times, all ages, all needs, all emotions, and draw the whole multitude of the faithful into union with God and with one another? and yet, with such a perfect spirit of liberty as to leave every individual soul under the special

[9] I Cor. 13: 12.

guidance of the Holy Spirit of God? Yet it is even this that our Blessed Lady would seem to have done.

We can judge for ourselves that the liturgies of the Church, from the very grandeur of their simplicity, have not been entirely the work of man. They bear marks of the control of a master-mind in the development of the Church herself. The whole prayer of the Church is evidently the growth of a uniform original plan which, with time, has expanded. Now it is observed, with regard to any great architectural work which has been the labor of centuries, that certain changes of style and modifications in the architecture are a proof that it has not been the work of a single mind: the very century indeed can be pointed out when each change took place. But it is not so with the edification of the fabric of prayer. Whether liturgical, diurnal, private or public, processional or devotional, there have been no changes in its general plan. On the contrary, the plan lends itself to every form of devotion existing in the Church, each of which has taken its rise from the richness of the material in the hands of the mystic Architect; which is a sufficient proof that it had but One.

The Holy Spirit of God is, in truth, the sovereign guide to the spirit and voice of prayer; and no one may presume to fix limits to His Personal inspiration of any who have wrought in the great fabric of the Church's mystical harmonies. But inspiration may be conveyed by mediators; and it is this mediate inspiration which lies at the root of mystical action, which I have ventured to name the nerve system of the Church. For who can say that it is a physical influence? No! the Holy Ghost makes use of creatures such as we, to convey spiritual influence, and it stands to reason that the grand arterial influences arising out of the spirit of prayer, of which Mary is the mistress, should proceed from her in order to the edification of her children rather than from any other—even angelic—source. For we must remember that she is Creation's centre, and the image of God is brightly impressed upon her; and that from first to last she holds the key to created intention; so that her work is to coöperate supremely in the divine intention which permeates the whole life of the Church.

Let us look at this subject a little closer. Our Blessed Lady from first to last was taught immediately by God Himself, for

which reason she is the most learned of all, and must be the best of teachers. For it is as a science that she teaches prayer; and as a spiritual energizing force that she obtains it for us. The science of prayer is the science of the saints, which it is in her power to impart individually as well as collectively to her children, according to the capacity and the calling of each. And this is in short the mystic action of Mary in her glorified state with regard to the Church Militant on earth collectively, and its members individually.

There is no physical impediment to her presence among us at any time or in any place, for the properties of resuscitated glorified bodies explain the undoubted fact that there is no actual distance separating us from the saints in glory. Time and space exist for them certainly, but with altered conditions. They no longer act in time nor are they subject to space. They act in God's Eternity; they dwell in God's Immensity.[10]

Now with regard to the action of spirit upon spirit, we cannot exaggerate either the extent of the office, or the powers of our Blessed Lady in its execution. It is a humble faith in her presence which enables us to say "Dignare me laudare te, Virgo sacrata! Da mihi virtutem contra hostes tuos." This is the spirit which sanctifies our use of the Rosary, and, still more, it is the spirit which touches us most deeply when we recite the Divine Office which the Church has stamped with her Imprimatur.

III.—The Divine Office as a Whole.

From whatever point of view we regard the presence of Our Lady in our midst, we fail not to see that its object is the cultivation of the spirit of prayer, and the careful holding fast of Scripture as the Word of God. In carrying out this, their fundamental object, the Offices of the Breviary which run alongside the lessons and collects of Holy Mass, take the lead of all other forms of devotion. The feasts and fasts are duly and largely commemorated, and Holy Scripture is expounded in its bearings upon the

[10] See Apoc. 10: 6. Time shall be no longer; that is, relatively speaking, and not absolutely, according to à Lapide. Immortality supposes matter, and matter supposes succession of time and limited space. The body will not be immense, but simply in God's Immensity, and in God's Eternity. Our Lord in the Incarnation assumed time and space. He is united with them.—Note by Fr. Philpin de Rivière.

dogmatic and mystic as well as the moral and historical teaching of the Church. In its antiphons, responses, and selections of psalms and lessons; its common and its proper arrangements, we see each doctrine of the Church defined and impressed upon the mind in such a way that by merely following them day by day the soul becomes saturated with the spirit of the Word of God, and learns to view as a whole the wonderful unity of the Bible. We do not need to *seek* for coincidences, because we meet with them everywhere, like glints of sunlight in shady places. We hear our Lord's voice speaking to us when we expect it least. All through the Psalms we perceive His Human Personality, and all through the Prophets His Divine Spirit. At length, when we come to discern the figure of Our Lady in them, we naturally conclude that it is our Lord Himself who is thinking and speaking of her. In this manner does the sacred volume become less and less a sealed book to the spiritual understanding. Moreover, with regard to Our Lady, the Church herself takes us by the hand, and expounds for us the wonders of her entity in time and in eternity. The Prophets magnify the Kingdom, the Church, that was about to be, and in her turn the Church presents Our Lady to us crowned with the same prerogatives as herself, contenting herself, as it would seem, in being a simple reflection of the glories of the first-born among creatures.

We learn from tradition and the teaching of the Fathers that Mary's daily study was that of the Holy Scriptures. To this exercise of hers may possibly be traced the mystical origin of Our Lady's divine office; for, being in her own person the model of the Church, and knowing that Scripture is the Lord's own Word, by Himself revealed for the edification of the faithful to the end of time, Mary would make this study of hers an integral part of the Church's prayer and practice. She herself meditated over the Psalms of David, and, by the light of the Holy Spirit, contemplated the mysteries of prophecy; she read with tenderness the touching, mystical histories of the Patriarchs, as full of the pathos of nature as of the sublime direction of the Finger of God. She had heard the Psalms chanted in the Temple, and in her divine solitude we believe that the nocturnal chanting of them in the Temple, to which she had listened so long, would never lose

its character for her; but that by night as well as by day she would live on and meditate upon them. It cannot be wondered then that, after her example, the Church should chant her Matins and her Lauds, such being her daily song of praise, which fill the night watches of her dear contemplatives. Nor is it any wonder that Matins should be grouped into three nocturns, to express the unceasing worship of the Holy Trinity by the Bride of Christ; nor that Mary herself should have set the example, and that the Bride of her Son should follow it![11]

When we ourselves in our unworthiness take up the Holy Scriptures in order to read with edification—those even who cannot occupy themselves with the Divine Office—it becomes a pleasing aid to recollection to call to mind that, under the direct light of the Holy Ghost, Our Lady has pondered every word contained in them. And where she has put her foot so lightly, springing, as it were, over mystical ground with the charmed ease of a soul steeped in its mystical meaning, we too may follow her prayerfully, humbly, and fearfully; for the Word of God is an inscrutably holy Word, and to the unsanctified soul is as inconceivable and incomprehensible as is the thought of God Himself.

Nevertheless, if at all points he be armed with faith in the teaching of the holy Church, the simple, unlettered soul may, without perceiving it, drink in a wine which gladdens, and consume a bread which edifies, every time it breathes the prayer-incense of those divine Psalms; and the Divine Office contains the wine both new and old furnished by the Old Covenant and the New; since our Lord came not to destroy the old, but to fulfil it perfectly. And it is in this way we may see for ourselves the unity and the sequence of the Sacred Writings through the mystical guidance of the one undivided Church, shining in the Divine Office of our Blessed Lady.

IV.—Feasts and Offices of Our Lady.

The Divine Office follows the seasons of the Church, and is, so to speak, the handmaiden of the Mass; offering each day the

[11] The Breviary in a sense may be traced back to King David as a formula of prayer. But as an official manual it does not reach further back than St. Leo and Gregory the Great. But the manual must have been in use, and grown to proportions, before it was sanctioned as the prayer of the Church.—Note by Fr. Philpin de Rivière.

spiritual food which is to sanctify the daily routine of the Church's life.

The seasons of the Church follow the life of God Incarnate, which life began in the sacred chamber of the Virgin's womb. The Blessed Virgin, consequently, at the beginning of the Church's year, is the first who is presented to our homage, on December 8th, the Feast of her Immaculate Conception. On this day we are called upon to celebrate the aurora of that day which will have no end, being the festival upon which the Lord has deigned to make all the rest depend. It is on this account celebrated with a solemn octave, during which on each day in the lessons for the second nocturn is read a portion of the Bull of Pius IX, in which the definition of the belief of the universal Church—from the beginning of its existence—is given concerning the immaculate, sinless nature bestowed upon Blessed Mary.

A few words will suffice to exhibit the form of teaching which is followed in the Divine Office of Our Lady, by which the Church keeps the mysteries of the faith free from corrupting influences, blending with them the Word of God contained in Sacred Scripture; wherein, we know, is revealed from beginning to end that wondrous history which connects man with his Creator.

The office of Matins opens with the following antiphon to the "Venite exultemus Domino": "Let us celebrate the Immaculate Conception of the Virgin Mary: let us adore Jesus Christ her Son."

Never is Our Lady the object of our veneration apart from the adoration of her Divine Son. When we celebrate Mary's praises it is in order to glorify God for His condescension in making her to be the cause of our joy.

The three lessons of the first nocturn are taken from Genesis 3: 1–15 inclusive. Here we have the history of the Fall as revealed to us, and the promise of the woman who should be the mother of the righteous generation; and whose foot should crush the pride of the serpent and overcome the rebellion of disobedience. In this prophecy her Divine Son is veiled, which causes the figure of the predestined woman to stand out in very grand relief. By this it would seem that God designed to impress upon

mankind, as well as upon the three culprits He was judging, that by the same fragile sex through whom the serpent had caused prevarication, He would Himself cause a greater restoration.[12] The promise, therefore, which was a consolation to Eve in her penance, was a never-ending source of discomfiture to the enemy of God and of man.

The versicles and responses following each nocturn present the interpretation of the prophecy:—

FIRST LESSON.—RESPONSE AND VERSICLE.

R. By one man sin entered into this world in which all have sinned.—Fear not, Mary, thou hast found grace with God.

V. Deliver, O Lord, my soul from death, and be my protector against the enemy.

R. Fear not Mary, thou hast found grace with God.

SECOND LESSON.—RESPONSE AND VERSICLE.

R. Come unto me all ye who desire me, and I will tell you what the Lord hath done to my soul.

V. The Lord liveth; He hath accomplished His mercy in me.

R. And I will tell you, etc.

THIRD LESSON.—RESPONSE AND VERSICLE.

R. My chosen one is white as the snow in Libanus. Her lips distilling honey: milk and honey are under her tongue.

V. Come from Libanus, my Spouse, thou shalt be crowned with a crown of graces.

R. Milk and honey are under her tongue. Gloria Patri, etc.

The second nocturn is taken from a discourse of St. Jerome. In the fourth Lesson, attention is drawn to the special glories which are implied in the angelic salutation, "Ave Maria," namely, the fittingness of the superabundance of grace which should properly belong to her who would be the dispensatrix of gifts both in heaven and on earth. It points to a plenitude in comparison

[12] St. Irenaeus writes thus: "Eve was disobedient while she was yet a virgin; as she, having indeed Adam for a husband, but as yet being a virgin, becoming disobedient, became the cause of death both to herself and the whole human race; so also Mary, having the predestined Man, and being yet a virgin, became both to herself and to the whole human race the cause of salvation."

with the Patriarchs and Prophets who, albeit in their measure full of divine gifts of grace, were not full in the measure reserved for Mary, who received her graces to the fulness which is in Christ. The Saint goes on to remark that she is indeed blessed among women, and even more than blessed; because, seeing that womanhood through the prevarication of Eve had fallen under a curse, that curse by Mary had been removed: so that in praise of Mary, Solomon sings: "Come, my dove, my immaculate one, come! for winter is now past; the rain is over and gone. . . . Come from Libanus, come, and thou shalt be crowned."[13]

The Responses and Versicle to the above fourth Lesson are:—

R. I came out of the mouth of the Most High; the first-born before all creatures. I made that in the heavens there should rise the light that never faileth: from the beginning and before the world was I conceived.

V. For the Lord created me in justice, and He took my hand and He served me.

R. The abysses were not and I was already conceived.

In the fifth Lesson the special character of her matchless purity is set forth: for not without reason is she said to be called out of Libanus, seeing that Libanus signifies whiteness. All virtues allied to the perfection of purity and simplicity are therefore to be found in her, since purity and simplicity represent the totality of grace, of mercy, and of justice which come from above: therefore is she immaculate. And for this reason she compasseth in her womb the Man, as testified by Jeremias in verse 22 of the thirty-first chapter: "The Lord hath created a new thing upon the earth: *a woman shall compass a man.*" A thing which is indeed new, for it is the Man in whom God should be, entering in and proceeding therefrom through closed doors, according to the word of Ezechiel the Prophet: "And He brought me back to the way of the gate of the outward sanctuary which looked toward the east, and it was shut. And the Lord said to me: This gate shall be shut, it shall not be opened, and no man shall pass through it, because the Lord the God of Israel hath entered in by it and it shall be shut."[14] Hence in the same Canticle of

[13] Cant. 2: 10, 11; 4: 8.

[14] Ezechiel 44: 1, 2.

Solomon we read of her: "A garden enclosed is my spouse; a garden enclosed, a fountain sealed up." "Truly," adds the saintly commentator, "a garden of delights in which is to be found the whole genera of beautiful flowers and of sweetly perfumed virtues, closed, sealed up, and inviolate; yea, a fountain sealed with the seal of the Undivided Trinity."

The Responses and Versicle to the above are:—

R. Nothing defiled entereth into her: she is purer than the light and a mirror without spot.

V. For she is more beautiful than the sun, and in comparison of the light she is found still purer.

R. She is purer than the light and a mirror without spot.

The sixth Lesson contains a portion of the Bull of Pius IX which gives the solemn pronouncement of the dogmatic teaching of the Immaculate Conception, which doctrine it is directed shall be firmly and faithfully accepted and preserved in its integrity by the faithful. The words are as follows: "That the doctrine which holds that the most Blessed Virgin Mary, in the first instant of her conception, was, by a singular privilege of God, preserved from all stain of original sin, is by God revealed to the Church."

The Response to this sixth Lesson is as follows:—

R. A great sign appeared in heaven. A woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars.

V. The Lord hath clothed her with a vesture of health; a garment of justice, and as a spouse hath He adorned her with His ornaments.

R. And upon her head a crown of twelve stars, etc.

The third nocturn, which always constitutes the homily of the day in the Divine Office, is taken from a discourse of St. Germanus on the Presentation of Our Lady, and the text is from St. Luke, chap. 1: "Missus est Angelus." This is a magnificent peroration on the glories of Mary, which can scarcely be read without inspiring the soul with a sense of the ineffable grandeur of the position to which it has pleased God to raise the woman predestinate, and through her to grant such magnificent graces to the children of men:—

The Responses to the seventh and eighth Lessons are as follows:—

Lesson 7th. A garden enclosed is my sister, my spouse; a fountain sealed up. Paradise floweth out from thee, O Mary.

V. Open to me, my sister, my friend, my dove, my undefiled.

R. Paradise floweth out from thee, O Mary.

Lesson 8th. My soul doth magnify the Lord because He who is powerful hath made me great.

V. And behold all generations shall call me blessed.

R. Because He who is powerful, etc.

Then follows the *Te Deum*, after the ninth Lesson, as there is no Response to it.

All the rest of the Office, namely, the Antiphons to the Psalms, the Hymns, the Lessons, and Responses of the Little Hours, are on the same lines. They are beautiful repetitions of the one doctrine, and the one object contained in it. They are like *ritornellos* in music, delighting the ear of the soul with their unexpectedness, and filling up the cadences with fresh harmonies. Such is the true spirit of the Divine Office of Mary: not teaching things new and curious, but repeating over and over again what is already well known, as the mother does to the child, to make sure of the lesson being thoroughly imbibed and well stored in the memory.

The Divine Office has its history imbedded in that of the Church: for it is one of those divinely-ordered conceptions which, like the grain of mustard seed, although the smallest of grains, develops, and covers the earth. In the same way as the human frame, it has had its embryo which from the first contained the elements of perfection. It is therefore not a chance thing that has grown of itself. So perfect is it in its ideal and in its completeness that it is evident it could only have proceeded from a grand and fine intelligence. Yet, looking into it critically, we may imagine it to be the intelligence of the woman rather than that of the man: the patient, indefatigable teacher of the little child. And indeed, to the end of time, they who begin their sacred course by the recital of the breviary are little more than children,

with a huge work before them: even the grounding and the edification of immortal souls, and the solid building up of the ever persecuted Church. They need an hourly compass, as much as they need the Star herself. If Jesus be their Sun by day, Mary is their Star by night, and her breviary is their compass everywhere. The Sacrifice of the Sacred Mysteries is their centre, and its circumference their Divine Office. This is why saints in their writings have made such a point of a due, reverent, and, if possible, a contemplative use of this, the Church's prayer. This is why, of old, laymen who trod in the mazes of ordinary life loved the breviary. But seeing that the priesthood and the Religious Orders alone are under obligation to the use of it, it behoves all who do not make use of it, to hold fast by the faith in the simpler yet comprehensive forms which Our Lady has put into the hands of all alike, seeing that faith rests not upon the understanding, but upon the Word of God alone.

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HISTORY OF THE SODALITY OF OUR LADY.

I.—BEGINNINGS.

THE SODALITY IN SICILY BEFORE 1560.

THE Sodality of the Blessed Virgin has a long and noble history.

Perhaps the first mention of such a body is found in a letter of the year 1549 to St. Ignatius. This letter was written, in the month of August, from Messena in Sicily by the celebrated Father Nadal,[1] and tells of the formation of a society which much resembled two great bodies of our day, the Sodality of Our Lady and the Society of St. Vincent de Paul. As the letter has in these two connexions a distinct interest, we give that portion of it which treats of what seems to have been the first Sodality of Our Lady:—

[1] *Monum. Hist. Soc. Jes.*— Epist. P. Nadal, Tom. I, p. 68. This letter of Father Nadal, lately given to the world, makes it necessary to re-write the early history of the Sodality.

As many as sixty devout persons have joined together seeking to form a society for the help of those confined in prison and of the poor that are ashamed to beg, and they are asking us for some manner of guidance of themselves and in the said work, and it is seen that they are growing in numbers and strengthening themselves for the glory of our Lord and public edification.

The women also are planning to imitate the men in another similar Sodality.

Probably Father Nadal composed a Rule for these societies, but it is unfortunately not extant. Probably, too, the societies were really Sodalities of Our Lady, a statement which is justified by the fact that the society first mentioned, as is clear from the date of the letter and its contents, was established either on or shortly after the feast of the Assumption of the Mother of God into heaven. It is interesting to note that the founders of this—apparently the very first—Sodality of Our Lady were more than ordinary Christians ("personas devotas"), bent on their own progress in perfection ("alguna manera de bien regirse dessi mesmos"), and aiming at external works of mercy ("para ayuda de los pobres envergonçantes y encarcelados") and, as we have seen is likely, undertaking both their personal improvement and help to the neighbor out of love and veneration of the Blessed Mother of God.

No doubt, it was the example of this body that led another Jesuit Father, Sebastian Cabarrasi by name, to found an association which until lately has been regarded as the first Sodality.[2] For it was in the same country of Sicily that this zealous man used to gather together the best of his pupils every Saturday after class to do honor to Our Lady. They engaged in a few devotions and he spoke to them of the greatness and the mercies of their Heavenly Queen and Mother. His example was followed by several of his fellow-teachers. The results in the school were marvellous.

Such was the modest origin of that splendid system which now covers the world, and which, in the words of the great

[2] In the city of Syracuse. See the documents in Drive, *Marie Immaculée*, 2d ed., p. 290. Neither this sodality nor Father Nadal's is mentioned in any but the very latest histories of these bodies.

Pontiff, Benedict XIV,[3] "has wrought good untold in all orders and ranks of men."

Already at the start, in this as in Father Nadal's association, the three main Sodality principles were clear: the sodality was *a select body;* it was *devoted to our Lord's most Blessed Mother; it aimed at more than ordinary goodness in its members.*

But the honor of being the Mother of Sodalities was not to belong to the Sicilian society.

In 1560 Fr. Cabarrasi was succeeded as teacher by a young Jesuit from Belgium, John Leon,[4] a man of great holiness and filled with the love of our Blessed Mother. His dearest aim it was to carry on and perfect in his pupils the good work of his predecessor.

THE SODALITY IN ROME IN 1563.

In a few years, Leon was called to Rome, to teach grammar in the chief school of the Jesuits, the great Roman College. He introduced the Sodality among his pupils there. His boys were the models of the college.

Students from other classes, attracted by the fervor and good example of Leon's sodalists, joined them in their little gatherings and imitated their piety and exactness of life. All met every evening in a class-room of the college. A modest altar was set up, and before it they recited a few prayers and listened to a short selection from a spiritual book. On Sundays and festivals they chanted Vespers together. This was in 1563, a date commemorated 300 years later by the solemn celebration of its tercentenary by the Sodality of the Roman College.

THE FIRST RULES—1564.

The following year, 1564, the sodalists, then numbering 70, made a set of simple rules for themselves. Progress in piety and fidelity to duty was to be their object. They were to go to Confession every week and to Mass every day. They were, each day, to recite the Rosary, or certain prayers which were found in their Sodality Manual. At the close of the day's classes, before

[3] *Bulla aurea*, 27 Sept., 1748.

[4] His name is variously given. Perhaps a more likely spelling is Van de Leeun.

leaving school, they were to spend a quarter of an hour in pious thoughts, and a second quarter in making good resolutions.

On Sundays, after chanting Vespers and listening to a short instruction from their director, they were to visit the hospitals, or engage in other works of charity. The government of the body was to be in the hands of a prefect and certain other officers, all under the guidance of the Jesuit director. The soul of the society was devotion to the Mother of God, in whose little church of the Annunciation the meeting was held.

The members of the first Roman Sodality of Our Lady soon, as was to be expected, became distinguished in studies and in general conduct, as well as in piety. The sense of having others—and those the best and most respected boys in the college—as companions in goodness, protected the members against human respect, that foe to all that is fine and high, and against the weakness of character which is natural to youth. The Mother of Divine Grace, too, was liberal to her young champions and clients, and it was due to her fostering care, more, of course, than to their own efforts, that the boys grew so fast in favor, so won public esteem and made such rapid progress in all that is good and Catholic.

So the work passed from Sicily to Rome and the sodality was founded which, from its own importance, perhaps as much as from its being in the centre of Christendom, is usually regarded as the first of sodalities of Our Lady. The original idea was faithfully kept in it. The sodality was select, was devoted to Our Lady, and had for aim extra goodness in its members. This extra goodness was made more definite in its manifestations; it was to be exercised in the frequentation of the Sacraments and the hearing of Mass, and by holy meditations, exhortations and prayers, and was to bear fruit externally, like Fr. Nadal's sodality, in the practice of charity.

ACADEMIES[5]

Besides the general advancement of studies which naturally resulted from closer application, the sodality gave a particular impetus to mental improvement in literary reunions. These

[5] Delplace, *Hist. des Congregations*, C. 4.

meetings were called Academies. Their purpose was to give an opportunity for repetition and for advanced study on the lines laid down in the schools. The sodalists not seldom presented in them literary productions that cost much labor, or exercised themselves in improvisation, criticism, or discussion. The academic labors were usually, but not always, on religious topics, such, for instance, as the praises of the Blessed Virgin. Frequently dramas were produced.

The Academy meetings were often attended by the great and learned and were consequently surrounded with much pomp. Besides keeping members—the best students in the college—employed in leisure hours and so providing for their mental growth, the Academy gave the sodalists distinction and made membership a prize to be sought for.

EARLY SPREAD OF SODALITIES, 1563–1884.

After the Roman College, others took up the good work so auspiciously begun. Leon himself carried it to Paris. It flourished at Prague in 1575, at Cologne in 1576. It was established at Barcelona in 1577,[6] at Freiburg in 1581,[7] at St. Omer in 1582,[8] at Lisbon and Evora in 1583[9]—everywhere with the same results. In a short time, it had spread so far and wide that the General of the Society of Jesus, Fr. Claudius Aquaviva, at one time himself Director of Leon's Roman Sodality, thought it important enough to call for regular organization and the formal sanction of the Church.

II.—CANONICAL ERECTION, 1584.

So pious an undertaking could not fail to meet the hearty approval of the Sovereign Pontiff; so, to the petition of Fr. Aquaviva, Pope Gregory XIII acceded in the Bull "Omnipotentis Dei," 5 December, 1584. This erected the Sodality of the Roman College as a Primary Sodality with the title "First Primary," and made it the mother sodality of all throughout the world. The Bull gave the Father General power to erect like sodalities everywhere and aggregate them to the First Primary,

[6] Drive, p. 329.
[7] Drive, p. 320.
[8] Delplace, Bk. I, C. 2.
[9] Drive, p. 292.

with full participation in the privileges and indulgences which the Bull granted it.

Many other popes, most of them sodalists themselves, have confirmed and enlarged these privileges and added new indulgences. The most remarkable of these pontifical favors is the Bull "Gloriosae Dominae," known as the Golden Bull (*Bulla aurea*), issued 27 September, 1748, by Pope Benedict XIV. Within a small compass seldom has a more glorious panegyric been pronounced on the Blessed Mother of God, or stronger encouragement been given to join the Sodality of the Blessed Virgin.

Within the last century, Pope Leo XII and Pope Pius IX continued the favor shown, and Pope Leo XIII, a member of the First Primary, ratified, by decree of 23 June, 1885, all the privileges granted by his predecessors and enriched the Sodality with new ones.

III.—Spread of the Sodality from 1584 to 1825.

But to return to the early days. Needless to say, the sanction of Christ's Vicar on earth contributed immensely to continue the spread of sodalities. Within a few years,[10] 139 diplomas of aggregation were forwarded to various parts of the Catholic world. About the year 1600,[11] every one of the more than 200 Jesuit colleges had numerous bodies of students enrolled as sodalists. In 1611, Louvain[12] had 800 sodalists; in the same year in Naples[13] there was a sodality with 400 members; in 1613[14] there were eighteen sodalities in Naples; connected with the College of Lyons[15] in 1689 were 4,000 sodalists; and so on in all countries and cities. From the year 1584 to the year 1824 the number of sodalities aggregated to the First Primary was 2,476.[16]

But this growth was not confined to student sodalities. Graduates of the Roman College, naturally, were desirous of continuing to enjoy the fruits of special devotion to our heavenly Mother. They were formed into a sodality, and gave abundant proof of the profit there is in being Mary's sons. Others also were ad-

[10] *Litt. Ann. 1589, Coll. Rom.*
[11] Delplace, C. 3.
[12] Drive, p. 294.
[13] Drive, p. 295
[14] *Ibid.*
[15] Drive, p. 306
[16] Delplace, Bk. 3, C. 2.

mitted who had never been Jesuit pupils at all, men from all conditions and vocations in life. In a short time, besides sodalities of the various departments in universities and colleges, such as students of theology, of law, of medicine, of philosophy, of rhetoric, and of grammar, sodalities were formed, far and wide, of priests, of nobles, of merchants, of workingmen, of clerks, of married men, of unmarried men, of soldiers, and so on. It soon became evident that, in college and out, sodalities were the principal means employed by the Jesuit Fathers for deepening and widening the very wholesome devotion to the Blessed Mother of our Saviour.

GREAT MEN OF THE SODALITY.

The sodalities so founded and aggregated to the First Primary from 1584 to the present time must have formed piety and goodness over twenty-five million souls. These included many, of course, that have left no name in the world, but very many also that came from the higher walks of life, or achieved distinction. There were learned men and writers like Corneille, Lipsius, Bollandus, Cauchy; there were painters like Rubens; there were preachers like Bossuet, Fénelon, Segneri, Bourdaloue; there were magistrates and generals and ministers of state like Tilly, Turenne, Don John of Austria; there were counts and dukes and princes of the blood royal, like Emmanuel of Savoy, Leopold of Austria, Wallenstein; there were kings and emperors, like Sigismund III of Sweden and Poland, Ladislaus IV, Ferdinand II. There were bishops and archbishops and cardinals and nuncios of the Holy See, like Frederick Borromeo, Cheverus, Lambruschini; there were Sovereign Pontiffs themselves, like Urban VIII, Alexander VII, Clement IX, Clement X, Innocent XI, Innocent XII, Benedict XIV, Pius IX, Leo XIII.

These and tens of thousands of other prominent men from every country and walk in life in every decade of years from the beginning until now, the Sodality of Our Lady prizes, not so much because of their prominence itself as because their being men of mark has made the example of their virtues more powerful for our Blessed Mother's honor. But the Sodality does not forget the countless other children of Mary, whose humble condition of

life confined their goodness to narrower limits, but who are known and famous where fame will last, and who, not less than those others who are known among men, are dear to the heart of their Mother and chant her praise about the throne of God.

But the Sodality is, naturally, proudest of its long list of members whom holy Mother Church has singled out to be specially honored by the faithful. Two Doctors of the Church are among them, St. Francis de Sales, the gentle Bishop of Geneva, and St. Alphonsus Liguori, the Bishop and moral theologian and founder of the great Redemptorist Order. After them come no fewer than fifteen others raised to the solemn honors of the altar: the holy reformer of Church discipline, St. Charles Borromeo; the three youthful saints of the Society of Jesus, St. Stanislas Kostka, St. Aloysius, and St. John Berchmans: the hero of charity to the sick, St. Cammillus of Lellis; the intrepid missionary in Peru, St. Francis Solano; the apostolic laborer in God's vineyard, St. Francis Hieronymo; the eloquent Franciscan preacher, St. Leonard of Port Maurice; the zealous missionary, St. John Francis Regis; St. Vincent de Paul of Rome, St. John Baptist de Rossi; the illustrious martyr, St. Fidelis of Sigmaringen; the Apostle of the Negro, St. Peter Claver; the zealous religious reformer, St. Peter Fourrier; the humble Jesuit lay-brother, St. Alphonsus Rodriguez. To these must be added the names of nine of the Beatified and of seventeen of the Venerable.

SODALITY PRINCIPLES, RULES, AND CUSTOMS.

In all the sodalities established, the great principles found existing in Nadal's Sodality, proposed to him by Cabarrasi, continued by Leon and adopted in the first set of rules, were faithfully adhered to. Not that these, or, indeed, any, principles were imposed by either Sovereign Pontiffs or Jesuit Generals, until long years of voluntary adoption by individual sodalities had made them distinctive of these confraternities of Our Lady. Only in the last quarter of the nineteenth century did the Father General of the Society of Jesus, using the power which was his from the beginning, finally fix the main outlines of the Sodality Rules, and this he did only when it was already everywhere understood to be the proper thing that the sodalists of Our Lady should be a

select body, should be *especially devoted to her*, and should be *distinguished for more than ordinary goodness;* and these are the outlines which he then made permanent.

Other points there are also, but they are mostly only recommended. Certain customs had sprung up and been propagated: they also were approved by the Father General, but not ordered. Thus the mode of selection of the prefect and assistants is in many places, or perhaps in all, the same to-day as it is described in the earliest Manuals. The Act of Consecration, too, is the same now as it was as far back as 1576.

All the individual sodalities seem to have had a rule about reciting Our Lady's Office in common, about saying the beads daily or practising other devotions in the Blessed Virgin's honor. All, or nearly all, had weekly meetings. All urged frequent Confession and Communion.

But each and every one of these points it was left, and, indeed, is still left, to the separate sodalities to arrange and prescribe each for itself.

The reason for so much freedom of action seems to have been that the sodalities were and are aimed at different objects and utilized for various purposes in different places. The rules of the individual bodies were composed to suit the circumstances of place and time and surroundings. In one place, the Sacraments were not often received: there the reception of the Sacraments was urged in the rules. In another place, people were bent on a life of pleasure, and holy things were neglected: there meditation was prescribed. In one place there was some public abuse to correct; in another place, the poor were not cared for; in another, people were not charitable to the prisoners; in another, the sick were a special object of charity; in another, there was a lack of teachers of catechism,—and so on through the various ways in which practical Catholicity has play. It was wise to leave the determination of the special features of sodalities to the zeal and prudence of those in direct contact with the circumstances.

So much for the history and character of the sodalities of Our Lady from 1584 to 1825. Let us now see what the story is from the latter date to our own times.

IV.—From 1825 to 1904.

The Sovereign Pontiff Benedict XIV had,[17] indeed, given leave for the aggregation of sodalities of girls and women to the Roman First Primary Sodality, but up to the first quarter of the nineteenth century, sodalities were usually mostly confined to men and boys and to Jesuit establishments. Then there was a change. The Sovereign Pontiff Leo XII, 7 May, 1824, renewed the permission granted for women by Benedict XIV, and opened the doors of the First Primary to sodalities not under Jesuit direction. The result was a great extension of sodality work. The aggregations from 1824 to 8 December, 1854, numbered 3,149. During the fifty years that followed, 21,818 were added; so that on the day of the Jubilee of the Immaculate Conception, the total of aggregations reached 27,443, making, certainly, a grand total at that date of not less than a million actual members.

MODERN SODALITIES OF MEN.

The sodalities of men and of youths in the last eighty years present no new feature. The old principles and practices have continued unchanged and have resulted in no less fervor and solid piety than was the case in the first 275 years. And if the sodalities of men have not fallen off in goodness, neither have they possessed less distinction from the quality of the members, or their numbers. Witness the splendid sodalities of Rome and of Vienna and of Paris—and of the other Catholic capitals of Europe. Witness the great sodality of Barcelona, 1,600 strong. To come nearer home, witness the five sodalities of men in the city of Quebec with their 4,000 members, a society that can trace its history back to 1657, boasts of being the earliest founded in North America, and carries on its rolls the most illustrious names of the city through all its years of existence. Witness the great alumni sodalities of so many cities of the United States. Among college sodalities, witness that of St. Mary's, Montreal, and that of Georgetown University, founded, this latter, as early as 1802, probably the first within the limits of the United States. Those two College societies may well be proud of their long line of

[17] September 8, 1751.

members noted in after-life for all that is good and noble, in private as in public life. Such have been the sodalities of men in these latter days.

SODALITIES OF GIRLS AND WOMEN BEFORE 1825.

Doubtless, as we may guess from Father Nadal's letter quoted above, sodalities of women are antedated in first origin by those of men not more than a few months. But canonical erection and aggregation not having been conceded to them until 1751, they were not as rapid in growth and spread as the other sodalities.

Before 1825, empresses, indeed, and other ladies of distinction[18] had been admitted to sodalities of men, and there were even, as at Syracuse, Quito, Freiburg, Rome,[19] some sodalities exclusively for women, but they were not numerous. Their spirit, however, was the true sodality spirit. Witness, by way of example, the rules of the sodality of Christian mothers of families, founded in 1705, at Marseilles,[20] under the title of the Purification. The daily duties of the members of this society were a half-hour's meditation in the morning, assistance at Holy Mass, the recitation of the Office of the Immaculate Conception, or of the Little Office of the Blessed Virgin, a visit every evening to the Blessed Sacrament and another half hour of meditation, spiritual reading for a quarter of an hour, and the practice of the particular examen. They had the custom of the monthly retreat, received the Sacraments once a month, and also on all feasts of our Lord and of Our Lady, and made each year an eight-day retreat from Ascension Day to the Saturday before Pentecost. Theatres, balls, and all forms of amusement not in accordance with Catholic ideals were absolutely prohibited them. Simplicity in dress, the suppression of useless visits, love of home, submission to God's will in the trials of life, respect, meekness, and patience toward their husbands, the Christian education of their children, care for their servants, the apostolate of good example—these were obligations impressed on them by the rule. They were to visit sick members, offer prayers and Communion, and have Mass offered for the dead of the sodality, and to be present every Monday at the Mass

[18] *Imago Primi Saeculi*, 363.

[19] Drive, p. 371.

[20] Drive, p. 371.

said for this purpose in the Sodality Chapel. Four ladies were appointed every Saturday to accompany the Blessed Sacrament to the sick; eight to visit the poor in the four quarters of the city, two to visit the sick poor in each parish. Every six months four were told off to visit the women prisoners. This was one of the sodalities of women that existed before 1825.

SODALITIES OF GIRLS AND WOMEN SINCE 1825.

But it was chiefly after 1825 that women's sodalities sprang into existence. And when they once began to grow with full sanction, they soon rivalled the sodalities of men. Perhaps the majority of actual sodalities at this present time are sodalities of women. All ages and conditions were gathered into them. There were sodalities for married ladies, for single ladies, for young women, for girls in the world, for children in convent schools. There were sodalities for the poor of the parish schools, for girls of good family in convents, for the daughters of the nobility, for working-girls, for the rich—in a word, almost from the first years after 1825 the same variety existed as we see now in our own country. And, as the number grew, the spirit did not change. The three grand principles were still the aim of them all, a certain exclusiveness, devotion to Our Lady, marked goodness. Nor have the means of attaining these ends varied to any large extent. Special work was set for special circumstances, as of old, but it is still a repetition of the grand old story, and the chief means everywhere adopted to-day of honoring Our Lady and advancing in holiness are the practice of devotion to her and of other solid Catholic exercises, along with the frequentation of the Sacraments and works of external zeal.

Of sodalities of grown women no further mention need be made: they are found in nearly every parish and are the consolation of every pastor and priest.

CONVENT SODALITIES.

It remains to record the history of the sodalities in our convent homes and religious schools for girls. These are known in detail to those only who conduct them or who give them retreats. Most of their fruits of perfection are not seen by the outside

world, but the girl members of these sodalities, boarders and day scholars, are the pride of their schools. Best in class, best in the playground, best in the parlor, best in the chapel, their manifest aim, entirely in keeping with their position as sodalists, is to honor their beloved Mother and Model by their obedience and purity and piety and devotedness and constancy. Such is the work set them in the rules. It must be added, to our Blessed Mother's honor, such is the work they do.

In convents and religious schools there are usually several sodalities, all regularly aggregated to the First Primary, but with rules varying according to the needs and opportunities of pupils of different ages. The highest of these bodies is known as the Sodality of the " Children of Mary."

CHILDREN OF MARY.

The " Children of Mary " are not recruited from any one class in the school, nor are they necessarily the oldest girls. A certain maturity, indeed, is requisite, because it is demanded for the exercises set for them, but the distinction attaching to them is rather one of merit. They are to be the best of the best. They are to stand out as models in the school and are surrounded with honors and privileges. More than usual probation has to be gone through before admission among them is granted: in some schools a favorable vote is necessary from every member of the faculty. It is recognized that the Child of Mary must be and do what is worthy of her whose children of predilection they aim at being.

These convent Children of Mary, when they go out into the world for their life work, strive to continue the excellent conduct of their schooldays. To effect this more surely, they are still associated in sodalities and still love to call themselves, as in convent days, Children of Mary. Others, too, who may, perhaps, never have had a convent training, are yet desirous of reaping its fruits in this particular. They, too, join themselves into sodalities of Our Lady and style themselves her children. The result is everywhere the same. Mary recognizes them for her children and bestows upon them the richest of her gifts.

CONCLUSION.

Such is the history of sodalities of Our Lady. It makes one thing perfectly clear, and that is the nature of these sodalities. It may be well to state this again here as a practical result of our study.

A sodality of Our Lady, to be true to the history of similar bodies, must have certain characteristics. These characteristics are:—

1. *Special devotion to Our Lady.* Such was the original purpose and such has continued to be the great means of progress since the beginning. It is distinctive of sodalities as such.

2. *The desire to lead a more than ordinarily good life.* This is a natural consequence of the wish to honor Mary, because, of course, the best way to honor her is to imitate her virtues. People ordinarily good may save their souls, but they are not the kind for sodalists. That name stands for the effort after what is best and highest in Catholic life.

3. *A certain exclusiveness.* This is necessary to preserve the second characteristic. It is not the poor that are excluded, or any class of persons, or any state of life: the exclusiveness aimed at keeps from membership those only who would be content with ordinary service of Our Lady.

ELDER MULLAN, S.J.

Woodstock College, Md.

A MIRROR OF SHALOTT.[1]

Being a Collection of Tales Told at an Unprofessional Symposium.

II. FATHER MEURON'S TALE.

FATHER MEURON was very voluble at supper on the Saturday. He exclaimed; he threw out his hands; his bright black eyes shone above his rosy cheeks; and his hair appeared to stand more on end than I had ever known it.

He sat at the farther side of the horse-shoe table from myself, and I was able to remark on his gaiety to the English priest who sat beside me, without fear of being overheard.

[1] Copyrighted in Great Britain by Sir Isaac Pitman & Sons, Ltd.

Father Brent smiled.

"He is drunk with *La gloire*," he said. "He is to tell the story to-night." This explained everything.

I did not look forward, however, to his recital. I was confident that it would be full of tinsel and swooning maidens who ended their days in convents under Father Meuron's spiritual direction; and when he came upstairs I found a shadowy corner, a little back from the semi-circle, where I could fall asleep, if I wished, without provoking remark.

In fact I was totally unprepared for the character of his narrative.

When we had all taken our places and Monsignor's pipe was properly alight, and himself at full length in his deck-chair, the Frenchman began. He told his story in his own language; but I am venturing to render it in English as nearly as I am able.

"My contribution to the histories," he began, seated in his upright arm-chair in the centre of the circle, a little turned away from me—"My contribution to the histories which these good priests are to recite, is an affair of exorcism. That is a matter with which we who live in Europe are not familiar in these days. It would seem, I suppose, that grace has a certain power, accumulating through the centuries, of saturating even physical objects with its force. However men may rebel, yet the sacrifices offered and the prayers poured out have a faculty of holding Satan in check, and preventing his more formidable manifestations. Even in my own poor country at this hour, in spite of widespread apostasy, in spite even of the deliberate worship of Satan, yet grace is in the air; and it is seldom, indeed, that a priest has to deal with a case of possession. In your respectable England too it is the same; the simple piety of Protestants has kept alive to some extent the force of the Gospel. Here in this country it is somewhat different. The old powers have survived the Christian assault, and while they cannot live in holy Rome, there are corners where they do so."

From my place I saw Padre Bianchi turn a furtive eye upon the speaker, and I thought I read in it an unwilling assent.

"However," went on the Frenchman, with a superb dismissory

gesture, "my recital does not concern this continent, but the little island of La Souffrière. There circumstances are other than here. It was a stronghold of darkness when I was there in '91. Grace while laying hold of men's hearts had not yet penetrated the lower creation. Do you understand me? There were many holy persons whom I knew, who frequented the Sacraments and lived devoutly, but there were many of another manner. The ancient rites survived secretly amongst the negroes, and darkness—how shall I say it?—dimness made itself visible.

"However, to our history——"

The priest resettled himself in his chair and laid his fingers together like precious instruments. He was enjoying himself vastly, and I could see that he was preparing himself for a revelation.

"It was in '91," he repeated, "that I went there with another of our Fathers to the mission-house. I will not trouble you, gentlemen, with recounting the tale of our arrival, nor of the months that followed it, except perhaps to tell you that I was astonished by all that I saw. Never until that time had I seen the power of the Sacraments so evident. In civilized lands, as I have suggested to you, the air is charged with grace. He who is without God's favor is not without His grace at each breath he draws. There are churches, religious, pious persons about him; there are centuries of prayers behind him. The very buildings he enters, as M. Huysmann has explained to us, are browned by prayer. Though a wicked child, he is yet in his Father's house: and the return from death to life is not such a crossing of the abyss, after all. But there in La Souffrière all is either divine or satanic, black or white, Christian or devilish. I tell you I have seen holy catechumens foam at the mouth and roll their eyes in pain, as the saving water fell on them, and that which was within went out. As the Gospel relates, '*Spiritus conturbavit illum: et elisus in terram, volutabatur spumans.*'"

Father Meuron paused again.

I was interested to hear this corroboration of evidence that had come before me on other occasions. More than one missionary had told me the same thing; and I had found in their tales a

parallel to those related by the first preachers of the Christian religion in the early days of the Church.

"I was incredulous at first," continued the priest, "until I saw these things for myself. An old father of our mission rebuked me for it. 'You are an ignorant fellow,' he said, 'your airs are still of the seminary.' And what he said was just, my friends.

"On one Monday morning as we met for our council, I could see that this old priest had somewhat to say. M. Lasserre was his name. He kept very silent until the little businesses had been accomplished, and then he turned to the Father Rector.

"'Monseigneur has written,' he said, 'and given me the necessary permission for the matter you know, my father. And he bids me take another priest with me. I ask that Father Meuron may accompany me. He needs a lesson, this zealous young missionary.'

"The Father Rector smiled at me, as I sat astonished, and nodded at Father Lasserre as he gave permission.

"'Father Lasserre will explain all to you,' he said, as he stood up for the prayer.

"The good priest explained all to me as the Father Rector had directed. It appeared that there was a matter of exorcism on hand. A woman who lived with her mother and husband had been affected by the devil, Father Lasserre said. She was a catechumen, and had been devout for several months and all seemed well, until this—this assault had been made on her soul. Father Lasserre had visited the woman and examined her, and had made his report to the bishop, asking permission to exorcise the creature, and it was this permission that had been sent on that morning.

"I did not venture to tell the priest that he was mistaken and that the affair was one of epilepsy. I had studied a little in books for my medical training, and all that I heard now seemed to confirm me in the diagnosis. There were the symptoms, easy to read. What would you have?"— the priest again made his little gesture —"I knew more in my youth than all the Fathers of the Church. Their affairs of devils were nothing but an affection of the brain, dreams and fancies! And if the exorcisms had appeared to cure such folk, it was from the effect of the solemnity upon the mind. It was no more."

He laughed with a fierce irony.

"You know it all, gentlemen!"

I had lost all desire to sleep now. The French priest was more interesting than I had thought. His elaborateness seemed dissipated; his voice trembled a little as he arraigned his own conceit, and I began to wonder how his change of mind had been wrought.

"We set out that afternoon," he continued. "The woman lived on the farther side of the island, perhaps a couple of hours' travel, for it was rough going; and as we went up over the path, Father Lasserre told me more.

"It seemed that the woman blasphemed. (The subconscious self, said I to myself, as M. Charcot has explained. It is her old habit reasserting itself.)

"She foamed and rolled her eyes. (An affection of the brain said I.)

"She feared holy water: they dared not throw it on her, her struggles were so fierce. (Because she has been taught to fear it, said I.)

"And so the good father talked, eyeing me now and again; and I smiled in my heart, knowing that he was a simple old fellow who had not studied the new books.

"She was quieter after sunset, he told me, and would take a little food then. Her fits came on her for the most part at midday. And I smiled again at that. Why it should be so, I knew. The heat affected her. She would be quieter, science would tell us, when evening fell. If it were the power of Satan that held her, she would surely rage more in the darkness than in the light. The Scriptures tell us so.

"I said something of this to Father Lasserre, as if it were a question, and he looked at me.

"'Perhaps, brother,' he said, 'she is more at ease in the darkness and fears the light, and that she is quieter therefore when the sun sets.'

"Again I smiled to myself. What piety! said I, and what foolishness!

"The house where the three lived stood apart from any others. It was an old shed into which they had moved a week

before, for the people could no longer bear the woman's screaming. And we came to it toward sunset.

"It was a heavy evening, dull and thick, and as we pushed down the path I saw the smoking mountain high on the left-hand between the tangled trees. There was a great silence round us, and no wind, and every leaf against the rosy sky was as if cut of steel.

"We saw the roof below us presently, and a little smoke escaped from a hole, for there was no chimney.

"'We will sit here a little, brother,' said my friend. 'We will not enter till sunset.'

"And he took out his Office book and began to say his Matins and Lauds, sitting on a fallen tree trunk by the side of the path.

"All was very silent about us. I suffered terrible distractions, for I was a young man and excited; and though I knew it was no more than epilepsy that I was to see, yet epilepsy is not a good sight to regard. But I was finishing the first nocturn when I saw that Father Lasserre was looking off his book.

"We were sitting thirty yards from the roof of the hut which was built in a scoop of the ground, so that the roof was level with the ground on which we sat. Below it was a little open space, flat, perhaps twenty yards across, and below that yet farther was the wood again, and far over that was the smoke of the village against the sea. There was the mouth of a well with a bucket beside it; and by this was standing a man, a negro, very upright, with a vessel in his hand.

"This fellow turned as I looked, and saw us there, and he dropped the vessel, and I could see his white teeth. Father Lasserre stood up and laid his finger on his lips, nodded once or twice, pointed to the west where the sun was just above the horizon, and the fellow nodded to us again and stooped for his vessel.

"He filled it from the bucket and went back into the house

"I looked at Father Lasserre, and he looked at me.

"'In five minutes,' he said. 'That is the husband. Did you not see his wounds?'

"I had seen no more than his teeth, I said, and my friend nodded again and proceeded to finish his nocturn."

Again Father Meuron paused dramatically. His ruddy face seemed a little pale in the candle-light, although he had told us nothing yet that could account for his apparent horror. Plainly something was coming soon.

The Rector leaned back to me and whispered behind his hand in reference to what the Frenchman had related a few minutes before, that no priest was allowed to use exorcism without the special leave of the bishop. I nodded and thanked him.

Father Meuron flashed his eyes dreadfully round the circle, clasped his hands and continued:—

"When the sun showed only a red rim above the sea we went down to the house. The path ran on high ground to the roof, and then dipped down the edge of the cutting past the window to the front of the shed.

"I looked through this window sideways as I went after Father Lasserre who was carrying his bag with the book and the holy water, but I could see nothing but the light of the fire. And there was no sound. That was terrible to me!

"The door was closed as we came to it, and as Father Lasserre lifted his hand to knock there was the howl of a beast from within.

"He knocked and looked at me.

"'It is but epilepsy,' he said, and he smiled simply at me."

The priest stopped again, and smiled ironically at us all. Then he clasped his hands beneath his chin, like a man in terror.

"I will not tell you all that I saw," he went on, "when the candle was lighted and set on the table; but only a little. You would not dream well, my friends—as I did not that night.

"But the woman sat in a corner by the fire-place, bound with cords by her arms to the back of the chair, and her feet to the legs of it.

"Gentlemen, she was like no woman at all. The howl of a wolf came from her lips, but there were words in the howl. At first I could not understand, till she began in French—and then I understood—My God!

"The foam dripped from her mouth like water, and her eyes —But there! And all the while I shook until the holy water was spilled on the floor, and I set it down on the table by the candle.

There was a plate of meat on the table, roasted mutton, I think, and a loaf of bread beside it. Remember that, gentlemen! That mutton and bread! And as I stood there, I told myself, like making acts of faith, that it was but epilepsy, or at the most madness.

"My friends, it is probable that few of you know the form of exorcism. It is neither in the Ritual nor the Pontifical, and I cannot remember it all myself. But it began thus."

The Frenchman sprang up and stood with his back to the fire.

"Father Lasserre was here where I stand, in his cotta and stole, and I beside him. There where my chair stands was the square table, as near as that, with the bread and meat and the holy water and the candle. Beyond the table was the woman; her husband stood beside her on the left hand, and the old mother was there"—he flung out a hand to the right—"on the floor, telling her beads and weeping—but weeping!

"When the Father was ready and had said a word to the others, he signed to me to lift the holy water again—she was quiet at the moment—and then he sprinkled her.

"As he lifted his hand she raised her eyes, and there was a look in them of terror, as if at a blow, and as the drops fell she leapt forward in the chair, and the chair leapt with her. Her husband was at her and dragged the chair back. But, my God! it was terrible to see him, his teeth shone as if he smiled, but the tears ran down his face.

"Then she moaned like a child in pain. It was as if the holy water burned her; she lifted her face to her man as if she begged him to wipe off the drops.

"And all the while I still told myself that it was the terror of her mind only at the holy water—that it could not be that she was possessed by Satan—it was but madness—madness and epilepsy!

"Father Lasserre went on with the prayers, and I said *Amen*, and there was a psalm—*Deus in nomine tuo salvum me fac*—and then came the first bidding to the unclean spirit to go out, in the name of the Mysteries of the Incarnation and Passion.

"Gentlemen, I swear to you that something happened then,

but I do not know what. A confusion fell on me and a kind of darkness. I saw nothing—it was as if I were dead."

The priest lifted a shaking hand to wipe off the sweat from his forehead. There was a profound silence in the room. I looked once at Monsignor and he was holding his pipe an inch off his mouth, and his lips were slack and open as he stared.

"Then when I knew where I was, Father Lasserre was reading out of the Gospels; how our Lord gave authority to His Church to cast out unclean spirits; and all the while his voice never trembled."

"And the woman?" said a voice hoarsely from Father Brent's chair.

"Ah! the woman! My God! I do not know. I did not look at her. I stared at the plate on the table; but at least she was not crying out now.

"When the Scripture was finished, Father Lasserre gave me the book.

"'Bah! Father!' he said. 'It is but epilepsy, is it not?'

"Then he beckoned me, and I went with him holding the book till we were within a yard of the woman. But I could not hold the book still, it shook, it shook—"

Father Meuron thrust out his hand—"It shook like that, gentlemen.

"He took the book from me, sharply and angrily. 'Go back, sir,' he said, and he thrust the book into the husband's hand.

"'There,' he said.

"I went back behind the table and leaned on it.

"Then Father Lasserre—My God! the courage of this man!—he set his hands on the woman's head. She writhed up her teeth to bite, but he was too strong for her, and then he cried out from the book the second bidding to the unclean spirit.

"'*Ecce crucem Domini!*—Behold the Cross of the Lord! Flee, ye adverse hosts! The lion of the tribe of Judah hath prevailed!'

"Gentlemen"—the Frenchman flung out his hands—"I who stand here tell you that something happened—God knows what—I only know this, that as the woman cried out and beat with her feet on the floor, the flame of the candle became smoke-colored

for one instant. I told myself it was the dust of her struggling and her foul breath. Yes, gentlemen, as you tell yourselves now. Bah! it is but epilepsy, is it not so, sir?"

The old Rector leaned forward with a deprecating hand, but the Frenchman glared and gesticulated; there was a murmur from the room, and the old priest leaned back again and propped his head on his hand.

"Then there was a prayer. I heard *Oremus*, but I did not dare to look at the woman. I fixed my eyes so, on the bread and meat: it was the one clean thing in that terrible room. I whispered to myself, 'Bread and mutton, bread and mutton.' I thought of the refectory at home—anything—you understand me, gentlemen, anything to quiet myself.

"Then there was the third exorcism."

I saw the Frenchman's hands rise and fall, clenched, and his teeth close on his lip to stay its trembling. He swallowed in his throat once or twice.

"Gentlemen, I swear to you by God Almighty that this was what I saw. I kept my eyes on the bread and meat. It lay there, beneath my eyes, and yet I saw too the good Father Lasserre lean forward to the woman again, and heard him begin, '*Exorcizo te.*' . . .

"And then this happened—this happened. . . .

"The bread and the meat corrupted themselves to worms before my eyes. . . ."

Father Meuron dashed forward, turned round, and dropped into his chair as the two English priests sprang to their feet.

In a few minutes he was able to tell us that all had ended well; that the woman had been presently found in her right mind, after an incident or two that I will take leave to omit; and that the apparent paroxysm of nature that had accompanied the words of the third exorcism had passed away as suddenly as it had come.

Then we went to night-prayers and fortified ourselves against the dark.

R. H. BENSON.

Cambridge, England.

["Father Brent's Tale" follows.]

THE PRIEST AND THE STUDY OF CHRISTIAN ART.

THERE is an old manuscript Breviary in the Bourgogne Library at Brussels which contains a famous miniature of the tree (root or rod) of Jesse, mentioned by the Prophet Isaias (Chap. 10). The picture represents the ancestry of our Divine Lord. The branches of the tree are depicted as budding forth the generations of the house of David, each offspring making melody upon some instrument of music, all forming one harmonious choir which utters the prophetic chant of the Advent hymn, faintly caught, as in a dream, by Jesse, who lies sleeping below in a beautiful garden enclosed by a wall. Above this unique choir, pouring forth its "Gloria in excelsis" from the branches of the wondrous tree, is seen enthroned the figure of the Eternal Father directly overshadowing the flower which sprouts from the centre of the stem—the Lily of Israel upon whose immaculate bosom leans the Child Jesus, sweetest fruit of the tree, and the instrument of our salvation.

The symbolism of this miniature aptly expresses the connexion between art and religion, that is to say, the beautiful as both the outcome and the exemplification of the true. In the book of Ecclesiasticus, styled the "Wisdom of Jesus, son of Sirach," we have a charming suggestion of this relation between the beautiful and the true in a word-picture of the great priests of old:—

> Men renowned for their influence,
> Endowed with great power,
> Gifted with prudence;
> Setting forth in the interpretation of prophecies the dignity of prophets,
> Leaders of the people by their counsels,
> And by their knowledge and learned instruction edifying the faithful;
> Men wise in their speech;
> Such as sought out musical tunes,
> And set forth verses in writing;
> Men rich in virtue
> And studious of the things that are beautiful.—Ecclus. 44.

The study of things beautiful, the cultivation of music, of poetry, and art, which the venerable Ben Sirach here points out

as the characteristics of Enoch, of Abraham, Isaac, Jacob, Moses, and, above all, of Aaron, the High Priest among the people, whom God "clothed with a robe of glory, a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate and mitre, wherein was engraved 'holiness,' an ornament of honor, a costly work, goodly and beautiful." And so the sacred writer goes down, through all the line of royal and noble priests—Samuel, "beloved of God," and Nathan, and David, and Ezechias, and Josias, until he reaches Simon, the High Priest, the son of Onias, an architect who repaired the house of God and strengthened the temple walls, "building up from the foundation the double height." Of him in particular Ecclesiasticus gives us a splendid description, setting forth the wealth and delicacy of art made manifest as he came in and out of the sanctuary:—

He was as the morning star in the midst of a cloud,
And as the moon at the full:
As the sun shining upon the temple of the Most High,
And as the rainbow giving light in the bright clouds:
As the flower of roses in the spring of the year,
As lilies by the rivers of waters,
As the branches of the frankincense tree in the time of summer,
As fire burning incense in the golden cup,
And as a vessel of beaten gold set with all manner of precious stones,
When he put on the robe of honor,
To go up to the holy altar.

And as he ascended the steps leading to the altar of the peace-offering the Levites sounded the silver trumpets, and singers chanted hymns, and the ministers of the temple made sweet melody with a variety of instruments.

From this, as from the dispositions which Jahwe Himself makes under the Old Testament dispensation, for the decoration of the Tabernacle, for the ritual solemnity of the sacred functions, for the beauty and preciousness of priestly adornment, going into the minutest details of construction, measure, form, color, material, and manner of use, we may conclude that in the designs of God there is an intimate connexion between the study of beauty and

the expression of religious sentiment or worship. It is true that the language of the heart, the joy of thanksgiving, the sorrow of repentance for sin, and the inward longings for what is in harmony with the will of God, are a distinct worship which may supply, without any external manifestation, all that religion implies of duty toward the Divine Majesty. But such worship of the heart, though amply efficient as a testimony of dependence on the part of the individual who is debarred from a more complete expression of adoration, thanksgiving, and sorrow for sin, is none the less inadequate when we consider the capacity of human endowments, singly and collectively, by which the creature is able and therefore bound to testify reverence and love for the Creator — not only with its whole heart and mind, but with all its strength, that is, by the exercise of all its faculties.

Since the beautiful is but the reflection or splendor of truth, and since truth, through the exercise of the will, becomes the good, it follows that the priest as the expositor of truth and the promoter of good must have a natural preference for and instinctive inclination toward that order and harmony which arise out of the unity in variety and vice versa, characterized by philosophers as the beautiful. An æsthetic taste, particularly as applied to religion, would therefore appear to be an essential mark of the priestly vocation, in the same sense as sympathy for the sick and poor, love of purity, habits of unworldliness and disinterestedness are signs of an apostolic mind and heart.

How very true this is, can be amply shown by the essential union which the history of Christianity, no less than that of Judaism before the coming of the Messias, manifests in its liturgical worship and the growth of the fine arts—music, painting, sculpture, and architecture, as the concrete representations of religious cult. It may be safely said that the great monuments of Christian art were inspired by the priests who taught the people the love of truth and the symbolism in which to express it without becoming realistic. For the secret of the art which we most admire lies not in any accuracy of reproduction of the forms to be found in nature, not in any trick that beguiles the senses by the perfection of its imitation; it lies rather in the power to suggest that which soars above the senses and cannot be materially and

fully expressed in matter or color or sound. It is as if the artist had discovered something that reminds the beholder of the home of his childhood, of a mother's care, of the fatherland, awakening thereby in him a longing which cannot be satisfied by any earthly condition, thus raising the beholder above the sordid aspirations after material pleasures. This is the meaning and function of symbolism; it illustrates what is too noble for accurate material expression, or for our ordinary sense to apprehend without descending to the trifles of everyday life.

If the priest, by reason of his vocation, must be capable of appreciating this symbolism by which truth receives its most perfect utterance on earth, he may be expected to take an active and intelligent interest in every form of Christian art; and under Christian art we include all forms of the beautiful which may be made the expression of adoration, thanksgiving, sacrifice of atonement. Indeed, the Church has in the course of the centuries of her development in different climes and among different nations, adopted and sanctified every form of pagan art in which the sense of the true and the good has manifested itself.

A practical and intelligent interest in the study of Christian art means, or should mean, with our clergy, particularly in missionary countries, an actual, even manual, cultivation of some phase or other of it in the practical service of the altar. This may sound extreme. Are we, who preach and sacrifice, to become artisans? No; not quite artisans, but men who cultivate in themselves the artistic sense to a sufficient degree to help us give practical illustration and intelligent direction to those who are merely artisans, that is to say, mechanics lacking the originality and ingenious power of disposing things that are useful in such a way as to make them at the same time beautiful.

Many a cultured priest is obliged to be a church builder; and his culture will serve him in good stead in the construction and decoration of his church, unless it be limited to that superficial varnish of artistic taste which rejoices in the collection of rarities and real or supposed treasures of art. There are many other priests who are not cultured, that is to say, who have not had the advantage of either a scholastic or home training in things that are classed as systematic æsthetics. These, too, are called upon

to build churches; and there are rarely found priests in these countries who, when they build, do not exert every faculty and all their resources to build beautifully. Nowhere is the sense of practical adaptation to needs more evident than in the missionary activity of our priests who erect houses of worship, schools, parish buildings; but nowhere also is there more evident the desire of the Catholic priest to select the best in place, form, and material, that will answer the purpose of the useful combined with the beautiful.

It seems to some a serious neglect that our seminarians receive as a rule no systematic training at all in this branch of their probable future activity. Often quite young, and without practical experience, they are obliged to build a church. All their aptitude and talents are pushed to the strain of gathering knowledge by experiment in new fields—presupposing knowledge not merely of architecture, decoration, and economics, but of men and circumstances, which make financiering and the study of æsthetics a doubly confusing task. Does not the study of the beautiful, of Christian art, harmonize with that of theology, of liturgy, of ecclesiastical history and morals? Is there not a most intimate connexion between the ethically true and the æsthetically beautiful? Does not the study of Christian art refine and elevate as well as inform? Does it not furnish a thousand opportunities to the interpreter of dogmatic and moral truth for enforcing the beautiful lessons of the Gospel?

Nor is the practical pursuit of art in some concrete form or other—such as music, drawing, building, as contrasted with the mere study of it, anything that detracts from the high dignity of the priestly office. God Himself inspires and ordains Beseleel, the son of Uri, Ben Hur, of the tribe of Judah, to do the work of beautiful craftsmanship in the temple:—

> I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship. To design work of art in gold, in silver, and in brass; in cutting stones to set them, and in carving of timber, to work in all manner of artisan crafts for the Tabernacle of the Lord.[1]

[1] Cf. Exod. 31 : 2, and 35 : 10–34.

Jahwe assigns Beseleel, the "Shadow of God," assistants, wise-hearted men, who would carry out his designs under his immediate direction.

What thus becomes a dignified activity in the service of God and His Church, tends to ennoble and elevate, as I have already said. But it does more. It gives a flavor to our intercourse with men, in and out of the Church, which acts like the aroma of incense, by suggesting the Holy Presence, the majesty of our service, the nobility of our relationship with the Sanctuary. More than carefully-laid plans of lawful proselyting, more than well-prepared discourses and written books, does this culture—to which any priest may not only aspire, but which is the natural and spontaneous outcome of a moderately complete clerical education, and belongs by right and without pretence to the sphere of the teacher of truth and goodness—attract to us men of finer grain, who are accessible to truth and the influences of virtue. And is not this what we aim at being, if we live at all according to the purpose of our calling?

Furthermore, the study of Christian art in any of its practical aspects becomes a delightful and continuous recreation. We go to popular games, aim at being experts in some sort or other of sport accomplishment, which frequently demand from us sacrifices not only of time and convenience, but of dignity perhaps. The study of art, however, is one of those pleasures which accompany us, which grow even while for the moment we seem to lose sight of them, which by attracting and edifying give us the companionship of the best men in our hours of recreation.

THE TRAINING OF SILAS.

XXI.—Silas and the Chief Have a Long Talk.

THERE was nothing to do but to wait for the letter from New York; and, although the interview cost Father Sinclair nearly two hours and a few emotions, he did not regret the episode, provided it got Crookwood out of his peck of trouble.

The Library and its prospects were just then occupying the mind of the pastor again. His last interview with Melgrove had shown that others were interested in its success as well as himself. A future was dawning on it more brilliant than he could have hoped for two months since. But the history of this two months' work would justify any effort for its extension.

The two sessions a week crowded the Hall with readers, who came to exchange their books. In fact, Miss Garvey and her assistants began to see that they were not able to cope with the numbers, and had thought seriously of having an extra session on Friday afternoons. The proposed innovation was laid before Father Sinclair, who simply said :—

"If the Friday session is needed to satisfy readers, you may introduce it, Miss Garvey. Are your assistants willing to give two more hours of their time?"

"I have spoken to them, and they are quite willing," she replied.

"Very well; so am I."

And the extra session was determined on there and then.

"We had a strange visitor yesterday morning," said the chief; "a librarian from New York looking for employment."

"Did you hire him?" asked Father Sinclair, smiling.

"No, indeed," she answered; "I did not like the look of him. The assistants said he looked more like a tramp than a librarian."

"A circulating librarian, perhaps," the pastor added.

"And Nanny told me he called at the glebe-house, and that he fainted in the parlor, and kept you nearly the whole afternoon; and that you ordered dinner for him when he wasn't a bit hungry."

"Nanny told you all that? I must see Nanny about carrying tales."

"But please do not say that I told you. She will never tell me anything again."

The pastor, highly amused at the chief's curiosity and at the housekeeper's loquacity, walked around the Library Hall.

"Who sent the oil-painting?" he asked.

"The Caysons—to cover that bare spot. It is supposed to be

a masterpiece, and we are to dispose of it for the benefit of the Library. I have already spoken to the artist Wehrbach to clean and re-varnish it. I expect him here one of these days."

"It may be a Titian," said the pastor.

"Or, better still, a Raffaele," echoed the chief, who, ever since the painting reached the Library, had been reviewing her art-lore, trying to discover who the painter might be, or whether the work was only a reproduction. She was getting impatient to know what Wehrbach's verdict would be.

"Is Mr. Maglundy still a customer of yours?" he asked, when they had finished with the painting.

"He comes regularly every Wednesday. I expect him here at any moment now. He is as docile as a child; he lets me choose his books for him; and he is growing really amiable. I am going to get a few thousand dollars out of him for this Library before I have done with him."

"How many thousand? Try to get twenty-five," said Father Sinclair, with a merry laugh.

At that moment the services of the chief were needed at the Registration Desk, and off she went to her labor of love. She had the interests of the Library at heart, and the pastor felt sure that she would have an influence over the old millionaire. But he had decided to let the Melgroves themselves give her the news of the projected foundation.

Near the end of the session, Maglundy walked into the Hall, with his book under his arm, and, as usual, asked for the chief librarian. Miss Garvey wished that he would not do that every time; for the assistants were constantly chaffing her about it. But she could not hint anything to Maglundy.

"D–19 was a splendid book," said the old man; "I have had it out a week, but you gave me the privilege of renewal. I have come to renew it. I am not quite through with it."

"You might have kept it for another week, without renewal; that is what I said. I am glad to hear that 'The True Ministry of Wealth' has pleased you," continued the chief. "It is just such books that wealthy people should read."

"Indeed, it is. It has given me many new hints. I feel it will convert me."

"I am sure it should," responded the chief, not knowing whether the old man was poking fun or not. "It makes one feel like doing good works, like being generous in fact, does it not?"

"Undoubtedly. That little love-tale that runs through it was so pleasant. I do not know how it ended. Did the millionaire and the other character——"

"Hannah Millwood?" suggested the chief.

"Yes. Did they get married at last?" asked the old man, smiling.

"O Mr. Maglundy, if I told you that you would lose all interest in the book. You must read it and find out for yourself."

"I shall, of course. The Free Library is always a success, I suppose?"

"Tremendous success," exclaimed the chief, who was glad to see the old millionaire taking an interest in it. "But, as I told you last week, we may soon have to close. Look at these shelves—no books—all in circulation—readers going away disappointed. I do not know what we are going to do. I feel our friends will not desert us."

"How interesting! Is Father Sinclair well these days?"

"Very well, indeed," said Miss Garvey, who could hardly help showing her resentment when she saw how the little old man always changed the subject every time she spoke of the needs of the Library. But she was determined he should not lose the thread so easily. "Father Sinclair is very well, but he feels just as I do—he fears for the Library."

"Indeed, I suppose you would need a lot of books to keep you from closing?"

"We should have at least three thousand new volumes at this moment," said the chief, quietly.

"Indeed! A large sum of money would be required? Are books dear?"

"Too dear for our class of readers to buy them. Publishers have a knack of keeping up the prices. I think it is a shame the way they sell."

"Indeed!"

"When it does not take more than forty or fifty cents to print a book, the prices that we have to pay are altogether too high. Don't you think so, Mr. Maglundy?"

"But I should fancy," returned the old man, showing his business instinct, "that when you take large quantities, a rebate is given?"

"Certainly there is. But our Library is too small yet to secure all those privileges. If we were established on a large scale—as they are over at the Elzevir or at the Humboldt—we could claim all the rebates. Then we could buy whole editions and circulate them."

"How much money would be required to put your Library on the large scale you should like?"

The chief was not prepared for so practical a question. But her experience at the Humboldt served her well.

"I could not say at once, Mr. Maglundy," she replied, settling down to business, "but I know that the Humboldt cost the donors nearly one hundred and fifty thousand dollars. Of course they had to buy the building and reconstruct the interior. That work took nearly a third of the amount. However, I should think," she continued, after reflecting a moment, "that a hundred thousand would put the Laurenboro Free Library in a position to cope with both the Elzevir and the Humboldt."

"Indeed! These are interesting details. I think I shall have to leave you. I will try to finish D–19 this week."

He started toward the door, and then turning on his heel, asked Miss Garvey:—

"I suppose the Elzevir and the Humboldt have given some form of acknowledgment to their benefactors?"

The chief paused for a moment, and thought, "What *does* he mean?" But it suddenly dawned on her, and she hastened to answer:—

"O yes; a marble slab stands in the hallway of the Humboldt, with the names of the donors inlaid in golden letters."

"Indeed!" said the old millionaire. "It was put there—not for the donors' sake, I suppose; but, you understand, it encourages others when they see that their generosity has been recognized."

"You vain old thing!" thought Miss Garvey; but she assured him. "No, sir; it was put there for the donors' sake; and that is what I should do here were such a windfall to come.'

"Would you?" he asked, sweetly.

"Most certainly; and not your common marble either, but the purest Carrara. Or, better still, a bronze tablet, with raised letters on it, that would resist the onslaught of the ages."

Maglundy shook hands with the chief and went home.

The assistants were waiting for her at the Receiving Desk as usual, and were dying to know the gist of the long conversation. But Miss Garvey simply said,—

"Baiting the hooks. Great schemes. Wait, ladies."

The ladies did not want to wait. Imagine a whole week, and perhaps longer, without news of the Maglundy-Garvey schemes. It was altogether too much to ask them to do; and they were quite resentful. The chief would give them no further information; so they went home at loggerheads with her.

Miss Garvey started down town to the Royalview bookstore, and bought a copy of the "True Ministry of Wealth," gilt-edged and morocco-bound. She wrote in it "With the compliments of the chief librarian of the Laurenboro Free Library," and then ordered the messenger to take it that very night to the corner of Howarth and Buell Streets.

She had had no inkling as yet of the Melgrove-Sinclair-Gayson-Graymer-Molvey scheme; nor did she know till later how well she baited her hooks that day.

XXII.—The Capitulation of Burton.

The *Times* that same evening furnished interesting reading to Father Sinclair. A letter from young Newell asked the editor to put the public on their guard against a plausible impostor who had victimized the Elzevir to the extent of fifty dollars; he represented himself as a librarian from New York, stranded in Laurenboro. Another letter from the Superintendent of the Great Western asked him to warn the public against a notorious character who was passing himself off as the master mechanic of a Western road and had collected nearly two hundred dollars from the men in the shops. A third letter from the minister of the Hayden Street Tabernacle invited the public not to listen to a villain who is posing as the murderer of his wife, and who, with a view of obtaining money, may work on the sympathies of Laurenboro.

Father Sinclair put the paper down.

"That beats Bannagher!" he exclaimed. "He worked on mine to the extent of ten dollars. The arrant rascal. And what a consummate actor. Nanny, Nanny, come here quick!"

The housekeeper ran upstairs, thinking the house was on fire.

"Did you call me, your Reverence?"

"You were right, after all, Nanny. That was an impostor we had fainting in the parlor yesterday."

"I know'd it, your Reverence; I know'd it."

"How did you know it?"

"I dunno. There was sumthin'!"

"Nanny, you are wiser than your parish priest. He deceived me."

With this testimony to her perspicacity, Nanny went back to her kitchen prouder than if the pastor had been made a bishop.

The Elzevir, the minister, and the railway superintendent had wired to the Gotham Merchants' for information, and the answer to all three was: "Impostor; no such man known here."

But Father Sinclair could not get over the fainting-spell as a scheme for obtaining money. In the light of after-events, things became plainer. It would have been so easy to get back the loan when the money arrived from New York. However, the ten dollars were gone; but there was still a letter to come from Father Ringard. It came the following day:—

Dear Father Sinclair:—

I am mystified at the use of my name in this affair. There is no Crookwood among my parishioners. There has been no murder committed in this part of the city for years. To gratify you, I 'phoned to the Gotham Merchants'. There is no such name on their pay-roll. You are evidently being hoaxed. How much did you give him?

Yours sympathetically,

W. F. RINGARD.

"Hoaxed" was the word, and ten dollars was the price. Burton was in the post-office while Father Sinclair was reading the letter.

"Did you see last night's *Times* about the clever tramp who is prowling around Laurenboro?" he asked.

"Read that," answered the pastor, handing the editor the letter.

Burton nearly dropped to the pavement with laughter.

"What, you caught, too, Father?"

"Of course, I was caught. Who would not be? That man is a genius. It was worth ten dollars to see him in the fainting-scene."

Burton invited himself to the glebe-house at seven, and the pastor went home, more determined than ever to carry out his resolution so often made and so often broken, to let Nanny take care of the tramps. However, he could not get it out of his head that there were exceptional tramps—and that Crookwood was one of them.

Burton's visit that evening was an eventful one—for Burton. He formally asked Father Sinclair to receive him into the Catholic Church.

"Do you realize all that your request means?"

"I think I do, Father."

The pastor handed him a Profession of Faith to glance over. The editor perused it carefully, and answered:—

"I see no difficulty in all this. I have seized the idea of an infallible Church ruling the spiritual world. That argument of yours—the Church cannot err—has made everything easy. She has God's pledge for it. All this must then be true. Because the Church cannot err, if she told me that black was white, I would believe it, and would say that my sense of sight had failed. I admit that there are many dogmas of the Catholic Faith—the Real Presence, for example—that are beyond my comprehension, but I realize that in this life, with our finite intellects, we cannot know everything; just as we cannot see and hear everything, because our sight and hearing are limited. We should have quite a contract on hand were we to undertake to sound God's mysteries with our short tape-line."

"That is the way to reason, Burton," returned the pastor. "But you can appreciate the difficulties of people who would join the Church, but who will not submit their reason to her infallible teaching. And with that hideous Reformation cloud continually before them, and the presence of so many warring sects in the world, all clamoring for recognition, you can under-

stand how the difficulties are increased. The Church does not err; never erred; cannot err. In the sixteenth century it was not her dogmas that needed reformation, but the lives of a few of her children."

"It was those visits to Gottingen Ward, during the blizzard last month, that put the finishing touch to my case," said Burton.

"Well, I congratulate you. I have been looking for this for some time. You shall be received into the Church whenever you like. Do you wish to do the deed publicly or privately?"

"Any way you please, Father. Name the date, and the hour, and I shall be on hand."

"Let us have it in public. Next Sunday morning before the nine o'clock Mass, you will read your Profession of Faith. On Monday you will receive your First Communion. The Archbishop will confirm you in St. Paul's a week from Sunday. Will that programme suit you?"

"Perfectly; and I thank you heartily."

The following day was Saturday. The *Times* published this simple note:—

> Mr. Hiram Burton, editor of this paper, will abjure the Protestant tenets at the nine o'clock Mass, to-morrow, in St. Paul's Church.

It was printed in small type in the "Personal Column." But every body reads the Personal Column—it gives so much news about one's neighbors. The curiosity of Laurenboro was aroused; and on Sunday morning St. Paul's Catholic Church was crowded. Maglundy had been invited by the pastor and was in his pew. Not a murmur was heard while the neophyte was reading in a clear voice the long formula. When he placed his hand on the Bible and with an accent of conviction, swore "So help me God and these Holy Gospels," the silence of the tomb rested on the people.

The pastor took occasion of the event to say a few telling words on the obligation of seeking the truth, and the further obligation of embracing it fearlessly once we have found it. He spoke of the peace of mind that followed one's entrance into the Catholic Church, thanked God for the noble example that had been set this morning, and asked prayers for him who was to

seal his covenant on the following day by receiving the Bread of Angels.

Maglundy left the church immediately after the sermon. Many of the congregation, who were aware of his antipathy to the editor of the *Times*, made their surmises: so much so that his exit was the topic of conversation after Mass. But Father Sinclair, who knew the old man better than any of them, felt that there must have been some other reason for his going out.

Maglundy did not carry his antipathy that far. The pastor knew he was deeply wounded, but he also knew that he hated no man on earth. If Burton were to extend the hand of friendship, the old miner would be the first to clasp it. They had never met. There could be no rivalry between them. Burton had brains; so far Maglundy had shown that he had only money, and had been foolish with it. That more than anything else accounted for the trenchant pen of the one, and the injured feelings of the other.

Mrs. Melgrove called at the glebe-house to tell the pastor that the gentlemen interested in the Library had had another meeting, and that the prospects were never so brilliant. A third meeting would be held on Monday, to which the pastor was invited. Mr. Maglundy was also to be there to meet Cayson and the rest of them.

"May I bring Mr. Burton?" asked Father Sinclair. "I am anxious that he should meet Maglundy; just as I am anxious to get the editor interested in our works as soon as possible."

Burton went over with the priest to the Melgroves, and there met old friends, who congratulated him on the recent event. Everybody knew Burton. For years he had been the best known man in Laurenboro. A brilliant writer, he had brought the *Times* up to its present literary standard; a conscientious journalist, he had made it the terror of evil-doers and shams. The interests of Laurenboro were always uppermost with Burton. He was a poor man, but an honorable one, and he would be a valuable acquisition to the Catholic forces of the metropolis. That is why he was so welcome at the Melgroves, where kindred spirits greeted him.

Horace Melgrove came down from his room to assist at the

meeting. They were all waiting for the millionaire, when a note addressed to the hostess arrived, which cast a gloom over everybody. It was from the house surgeon of the Providence Hospital to say that Mr. Silas Maglundy had been removed thither that afternoon, with appendicitis, and was in Room H, private ward. He could not possibly be at the Melgroves' to-night.

"Poor old man," said Burton; "it may go hard with him."

That was the sentiment of all present, of none more than Father Sinclair, who immediately went to the telephone and told the Sister in charge to say that he would be in the private ward, Room H, in less than an hour.

"Gentlemen, that explains his leaving the church yesterday morning, does it not?" ventured the pastor, when he returned to the drawing-room.

"We are all sorry for Mr. Maglundy, but we may as well get down to business," said Melgrove; and addressing himself chiefly to the priest, he began:—

"We had a meeting here on Friday last, and we came to some very practical conclusions in connexion with the library scheme. Fifty thousand dollars are assured.

"Mr. Robert Cayson will contribute twenty thousand dollars; Mr. David Graymer, ten thousand; Mr. Hugh Mulvey, ten thousand; Mrs. Melgrove and myself, five thousand; Helen's insurance, five thousand.

"That makes altogether a good round sum," continued Melgrove. "We had intended to-night to bring the pressure of example to bear upon our friend Mr. Maglundy, whom, however, Providence is reserving for another occasion. The matter, even as it stands now, is quite satisfactory. With the interest of fifty thousand safely invested, we ought to be able to do something worthy of our Church and our city."

"Gentlemen," said Father Sinclair, "this is very satisfactory, and as the representative of St. Paul's, I thank you. I would suggest that a committee be appointed who should see to the investment of the money and have an eye on expenditures. We all realize that the present site, however valuable it was to begin the work with, is, under altered conditions, no longer suitable. A large building will have to be secured; one that is central,

where the approach in winter and summer would be easy for all classes."

"Where would you suggest?" asked Cayson.

"I should fancy some place in the neighborhood of Howarth Street," answered Father Sinclair.

"That's where our friend Maglundy lives," interrupted Burton. "The different lines converge on Howarth Street."

"Excellent idea," added Graymer. "I think Father Sinclair's suggestion should be carried out; and before we proceed further, I nominate Messrs. Melgrove, Cayson, Molvey, and Father Sinclair, to act as a committee pro tem."

"I move in amendment," said Melgrove, "that the name of Mr. Graymer be added to the list."

"If I may be permitted," interrupted the pastor, "I make an amendment to the amendment that the name of the editor of the Laurenboro *Times* be added to those already given."

Both amendments were carried unanimously, and the Committee decided to begin quietly to select a site. There was no hurry. The foundation of the Library was now assured, and it was to the advantage of the work to secure the best possible terms all along the line.

"Gentlemen," said Melgrove, when the motion was put to adjourn, "there is a newspaper man in the room." All laughed. "Don't mention our plans yet, Burton. You may say that fifty thousand dollars have been donated to the Laurenboro Free Library. That will be enough to set the citizens a-talking and the Directors of the Elzevir a-thinking."

The meeting being over, the gentlemen went to their homes, and Father Sinclair took a sleigh for the Providence Hospital.

XXIII.—The Millionaire Sees Things from a New Standpoint.

Maglundy was in bed, and apparently suffering great pain. He held out his hand to Father Sinclair.

"I am so glad you have come to see me, Fawther," said the old man.

The sympathetic pastor expressed surprise at the sudden turn things had taken, and asked what the physicians purposed doing.

"They are going to operate the day after to-morrow; and they tell me I shall be all right afterwards. But I am afraid I shall not get over this. I am an old man, and I fear that the end has come."

Maglundy heaved a heavy sigh.

Father Sinclair tried to banish these thoughts from his mind, and told him he would call on the morrow. It was, very possibly, only a passing indisposition; but it was customary for people about to undergo operations to settle up their accounts with the Master of Life before they went to the surgeon's table.

Maglundy heaved another sigh.

"Of course," added the priest, "this is only a precautionary measure. Undergoing operations nowadays, with our improved surgical methods, is an easy matter. Still, it is always well to be on the safe side."

The patient saw the logic of the argument, and said he would be glad if the priest called to see him the next day.

"But I am afraid to die—just think of it—to die—to leave this world forever." The old man groaned.

"You are not going to die, Mr. Maglundy," said Father Sinclair, buttoning his fur coat. "I shall call to-morrow, after the doctors have made their rounds. Meanwhile, look over your past life——"

"My past life!" exclaimed the patient. "My whole long life, with its years and years! How shall I ever begin the task?"

"I shall give you all the help you need," answered the pastor, who arose to leave the room, saying, as he closed the door, that he would think of him in the morning during Mass.

"Thank you, Fawther. But I am afraid to die—to die—to leave all." And he contined this refrain audibly while the priest was walking down the corridor.

The worm of remorse had begun its work. It needed some fell blow like this to bring the old miner to a sense of his duty. It had come at last; and the pastor was going to profit by the occasion to make Maglundy straighten up his accounts with his Maker. He told the Sisters to call him if the patient in Room H became worse during the night, and went home sympathizing with the present plight of the old millionaire, who realized vividly

at last that gold mines and Trans-Siberian stocks do not give one immunity from death.

There was no immediate danger, "only an inordinate fear," the physician 'phoned to Father Sinclair, who set himself immediately to give further thought to the Library scheme—a scheme that was progressing beyond his most sanguine expectations. He addressed cards to the various publishers for their latest catalogues, and to other libraries for their rules and regulations. He purposed making the Laurenboro Free Library a model in every respect. The addition of the Consulting Section devoted to controversy and a large Reading Room entered into his plans, and was quite decided upon.

He was about to retire for the night when Nanny brought him a note that had been in her pocket since the early morning. It was from Miss Garvey, who was beside herself with joy. Wehrbach the artist had examined the Cayson painting, and had pronounced it worth its weight in gold.

"Just think of it," she wrote in a postscript, "worth its weight in gold!"

"I wonder whether Wehrbach included the frame in this," mused the pastor, smiling. "However, Wehrbach is a first-rate authority, and his opinion is worth something. There may be truth in what he says. If so, we can afford to wait."

The following morning he went over to the studio and interviewed the artist himself.

"Yas, dot iss a miasterpeez, vor zertain. I haf nod cleaned it yed. But you gan zee vor yourzelf. Loog ad dot grouping, undt dot raccourci, undt dot lighd undt shade. Id vill dake me two or dhree tays to ged dot farnish off, I may zee zome name, undt dot vill zettle id."

Father Sinclair's own critical tastes had told him all this before; there had been no reason, at least for the moment, for the enthusiastic note of the chief librarian.

"I hope you will discover that it is a Corregio. It looks like his work," said the pastor, smiling, as he was leaving the studio.

"Mien Lieben. Vhat a glory iv we haf a Gorrège in Laurenporo."

The enthusiastic Alsatian had not time to complete his

remarks; for Father Sinclair had started for the Providence to keep his appointment with Maglundy.

The patient had passed another sleepless night and was still in distressing pain. The priest did not lose much time in preliminaries.

"Mr. Maglundy, I have come to help you to carry out the little programme we arranged last night. You will make your confession now. To-morrow morning I shall bring you Holy Communion; and then you will be ready for the operation."

The old man was in an agony—an agony of apprehension more excruciating than his physical pains. He was trying to examine his conscience; trying to go back forty years, with its ups and downs, with its obligations ignored, its responsibilities forgotten, its moral sanctions now so vividly before him. He had spent half the night trying to dig up the events in which he had been the chief actor during that long interval. His youth and manhood passed before him like a nightmare. He looked back through the dim vista of years and saw God still listening to words and sounding thoughts he would fain forget; he could see the dread finger of the Just Judge pointing to deeds that made him blush. He shuddered at the vividness of the memory of God. And during these forty years of sleeping conscience, how much had been forgotten! How he longed for some one to help him; or at least to get a momentary glimpse at his own page in the dread Book of Life, to see what the recording angel had marked down against him during nearly half a century of forgetfulness of God. What cowards we are, after all, the bravest of us! What a different aspect this world assumes when we feel that the end is near!

The patient turned to the priest, who was putting on his purple stole, and with a look of supplication, asked:—

"Fawther, how am I to begin? I am utterly helpless."

But he was taken in hand there and then, and in less than half an hour the pastor was on his way back to the glebe-house.

That evening the Sisters prepared a little altar in Room H, with candles and crucifix. When Maglundy heard the tingle of the bell next morning, and the recital of prayers in the corridor, he made an effort to get out of bed and throw himself on his

knees; and he would have done so, had not the nurse ordered him to stay where he was.

A few minutes later the Bread of Angels passed into the heart of the old miner for the first time in forty years. Father Sinclair told him to profit by the precious moments while the Divine Guest was with him, and to ask God to give him back again the faith of his childhood.

The operation was a simple one. The patient was weak from fear of death rather than from any other cause. When he recovered from the effects of the ether, and found himself alive and back again in Room H, his spirits revived. The old-time smile appeared on his lips, and he was settling himself comfortably in a sea of pillows when the nurse brought him in a large bouquet of bleeding-hearts, with a card bearing the sympathies of the chief librarian.

"That dear chief," he murmured, while the flowers were being laid on the table beside him, "and it was she who sent me this handsome book last Wednesday. May God bless her!"

The old millionaire closed his eyes and fell asleep, the first time since he reached the Providence. His recovery was assured. It took more than an attack of appendicitis to shake the vigorous frame of a California miner. But it was evident from his conversations and his new views of things that a spiritual revolution had taken place. Maglundy was a changed man.

Father Sinclair was his closest friend after that. Every day the pastor came to see him; the same smile of welcome always greeted his entry into Room H.

"I got the fright of my life the day the ambulance came after me to bring me here," ventured Maglundy, a few days later, to the priest who had seated himself for a short talk. "I once fell fifty feet down a shaft in California, but it was nothing to the scare I got last Monday."

"What scared you?" asked the pastor.

"Death, of course!" exclaimed the old man vigorously. "Just think of my dying in the state I was in after forty years of wickedness."

"But that is all forgotten now, I trust. God has given you a great grace."

"And one that I am not going to forget. Fawther, I have turned over a new leaf. I understand now why you were so anxious about me and about my going to church. But you were not severe enough. Old sinners like me should be taken by the coat collar."

"We are only God's instruments," replied the priest. "We can suggest, urge, exhort; but men have their free will. All we can do is to leave them to themselves and to God's grace."

"I understand," persisted the patient; "but there should be strong remedies to meet desperate cases."

"That is just what people do not want, Mr. Maglundy. If we chide them privately for their sinful lives, they are insulted; if we preach them a strong sermon from the pulpit, they go away offended, and threaten, some of them, to leave the Church. They never consider their own interests that are at stake or the motive that urges us to speak. It is very often at that moment that God is good enough to take them in hand. He sends them some severe trial or shock to bring them back to their senses."

"He sent me one, didn't He?" echoed the patient.

The past three days had evidently begun an epoch in the life of the millionaire..

Father Sinclair had the "True Ministry of Wealth" in his hand, admiring its rich binding and the dedication on the fly-leaf, when the door opened gently, and the porter brought in a fresh bouquet—this time of roses—with another card of sympathy from the chief librarian.

"Isn't she a fine, good woman?" remarked Maglundy, when he read the card and handed it to the pastor.

"One of the best and most devoted in my parish. She is doing a great work in that Library; and before long she will be able to do much more."

"How's that?" asked the patient, almost sitting up.

"By the way, Mr. Maglundy, you disappointed Melgrove and the rest of us last Monday. The very day you were taken ill, a meeting of our five leading Catholics, with our new convert Burton, was held at the Melgroves, and they decided to contribute fifty thousand dollars to put the Library on a permanent basis. It was a dreadful disappointment when the note came from the physician to say that you had been brought here."

"And what else did they decide?" asked the patient, intently.

"To ask you to be one of the founders with them. They wish to raise seventy-five thousand, and they look to you, as the wealthiest, for the other twenty-five thousand——"

"They shall have it, Fawther," replied the old man earnestly. "The danger of death I was in—when I think of the escape I had!—has taken away all value for money from me. All rank nonsense, Fawther! And they can have more if they need it."

"This is very kind of you, sir. You should notify Mr. Melgrove. The gentlemen interested in the work could come to some decision as to plans. This generous gift of yours would bring matters to a head all the more quickly."

"Is Mr. Melgrove able to be out yet?"

"I do not know. However, I shall ask his wife and the chief librarian to call on you."

"That dear chief!" sighed the invalid. "Every day she sent me flowers. What can I do for her? How can I show her my gratitude? Has Miss Garvey any relatives, Fawther?"

"None whatever."

"Will you be surprised if I tell you that I have serious thought of settling down in life?"—it was an old man of sixty who was speaking—"you do not know what a lonely life I led in that big house on Howarth and Buell Streets."

Father Sinclair seized the whole situation in a twinkling. It came to him suddenly—like the traditional thunder-clap. The very thought of a possible romance between the old millionaire and his chief librarian was startling enough to one who had been accustomed to such surprises all his life; but it startled him rather for its prosaic features. This was not a case wherein he saw grey December and youthful May joining hands and trusting to the future for fair weather. It was rather that of old December linking fortunes with middle-aged August, the month that passes just before the sere comes.

The prospect was rosy enough. Mary Garvey had long since thrown off the shackles of youth. The fact that she was living so far back as the Civil War—no one ever dared to investigate further—was a proof that the day dreams of early years had left her. She was now a staid little lady who had reached an age

when she could be a cheering helpmate for an old millionaire in the autumn of his days. And the pastor could not, for the life of him, see any objection to such a union.

But this was only useless speculation. From the very first year of his ministry, Father Sinclair had resolved that match-making should never be of his province, and he vowed inwardly that he would not begin at this late date. So he merely remarked:—

"Mr. Maglundy, the lady you mentioned is an admirable little woman—one in a thousand. I have known her for years. I know also that her income will suffice for her support for the rest of her life. But that suggestion of yours appeals to me. Your position in life is not an enviable one. As you say, you have a home, but you have not the comforts of home life. You will need a stay in your declining years."

"Bless my soul!" thought Maglundy, in confusion, "the Fawther has got hold of it."

"Of course," continued the pastor, "this is none of my business; but I fancy your suggestion is worth some thought."

"Bless your heart!—it is all thought out," answered the old man, bravely. "But who ever told you my secret, Fawther?" he asked, trying to smile.

Maglundy had blurted out his own secret. His question was only a feint to throw his interlocutor off the track. But he had at that moment to do with a shrewder judge of men than himself.

"No one," retorted the pastor. "I am only seconding a suggestion of yours, which I think is worthy of some consideration. Meanwhile, think over it."

Father Sinclair felt that the millionaire had food enough for reflection, and he took leave of the invalid, promising to return soon.

Room H had long been known as the cosiest room in the private ward of the Providence. And it would have remained so probably, had not the danger of lurking germs obliged the Sisters to keep pace with modern methods. Bare floors, glass tables, antiseptic wall-paper, germicidal linen, and the half-dozen other indispensable needs of recent science replaced the heavy carpets and rich curtains, which had given the little room its home-like aspect. Happily, the silver sunlight flooded in, even in the shortest days of winter.

Maglundy was in ecstasies. He was sitting in an easy chair when the house-surgeon made his rounds, who, finding his temperature higher, wanted to know what he had eaten.

"Only what the good Sisters gave me," answered the patient, innocently.

The physician told the nurse in charge that he had found the appendicitis case in Room H very much worse and feverish. He had better lie down and keep his mind and body quiet.

The nurse came in with war in her eyes.

"You must go right back to bed, sir. I shall have to apply more ice-bags."

"You wouldn't do that, Sister, to an old man like me, would you?" he asked appealingly.

Maglundy hated the ice-bags, and the nurse had to fly and hide her laughter. He went back to bed, and kept his body quiet; but he could not control his thoughts so easily. He began to muse:—

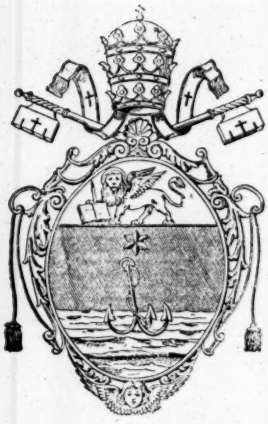
"Father Sinclair must have got hold of this secret somehow. I never mentioned it to any one. But how am I, Silas Maglundy, ever going to propose marriage to Miss Garvey? . . . How shall I go about it? . . . Where am I to begin? . . . What is the programme?" . . .

These and a hundred other questions puzzled the brain of old Maglundy, who did not know how easy the task was going to be. The toils had been set so cunningly that he walked right into them.

E. J. DEVINE, S.J.

Montreal, Canada.

[To be continued.]



Analecta.

E S. RITUUM CONGREGATIONE.

I.

DECLARATIO S. RITUUM CONGREGATIONE CIRCA INSTRUCTIONES DIEI 11 AUGUSTI 1905, DE LIBRIS CANTUM LITURGICUM CONTINENTIBUS.

A nonnullis Editoribus proponitur subinde quaestio de modo interpretandi Dispositiones Art. II et IV Decreti seu Instructionum Sacrae Rituum Congregationis, diei 11 Augusti MCMV, circa editionem et approbationem librorum cantum liturgicum Gregorianum continentium. Ad hanc autem quaestionem solvendam eadem Sacra Congregatio, de mandato Sanctissimi Domini Nostri Pii Papae X, quae sequuntur declarat:—

1. Forma notularum cantus sic debet integra servari, ut omnes ex eis quae eamdem habent rationem vel significationem, ac proinde in editione typica Vaticana unam eamdemque figuram referunt, pariter in alia editione, quae ab Ordinario possit approbari, necessario quoad formam omnino inter se similes extent et coaequales. Ideoque signa quae forte fuerint, permittente Ordinario, superinducta, nullatenus notularum formam, vel modum quo ipsae coniunguntur, afficere debent.

2. Quamvis editio aliqua fuerit recognita, ab Ordinario vel ab ipsa Sacra Rituum Congregatione, tamquam de caetero, videlicet exceptis signis, cum typica conformis, oportet tamen ut deinceps

normas supra statutas exacte servet; quatenus, inter notulas typicas et signa quae superveniunt, iam amplius confusio oriri nequeat. Contrariis non obstantibus quibuscumque. Die 14 Februarii 1906.

A. *Card.* TRIPEPI, *S. R. C. Pro-Praef.*

L. † S.

† D. PANICI, Arch. Laod., *S. R. C. Sec.*

II.

VARIA SOLVUNTUR DUBIA.

R.mus D.nus Franciscus Nagl, Episcopus Tergestinus et Iustinopolitanus, Sacrorum Rituum Congregationi sequentes quaestiones solvendas humillime proposuit, nimirum:—

I. An fideles absolutione in articulo mortis in lingua vernacula peracta, sicuti modo pluries fit, indulgentias lucrari queant?

II. In Missis de Requie post elevationem loco *Benedictus*, Litaniae uti ex Rituali Romano in ordine commendationis animae, vel Lauretanae, canuntur, et huiusmodi Missae fiunt lectae. Insuper in Missis cantatis de die, intonato *Credo* sacerdos prosequitur Missam ut lectam usque ad Praefationem. Quaeritur an haec tolerari possint?

III. An sacerdos in lingua vernacula Officium divinum Breviarii Romani ex. gr. Nativitatis Domini, defunctorum, etc., cum populo peragens, vel Litanias Sanctorum in Processionibus Rogationum eadem lingua persolvens, teneatur has partes Breviarii Romani in lingua latina iterum recitare?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit:—

Ad I. *Negative*, quia haec benedictio in articulo mortis est precatio stricto sensu liturgica.

Ad II. *Negative*, et hos abusus omnino esse eliminandos.

Ad III. *Affirmative;* nam qui ad recitationem divini Officii et cuiusque partis Breviarii Romani sunt obligati, tantum in lingua latina haec recitare debent, alias non satisfaciunt obligationi.

Atque ita rescripsit. Die 3 Iulii 1904.

A. *Card.* TRIPEPI, *Pro-Praef.*

L. † S.

† D. PANICI, Arch. Laod., *Sec.*

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

CONCEDITUR MINISTRO GEN. FF. CAPUCCINORUM UT AGGREGARE POSSIT PRIMO ET SECUNDO ORDINI, CUM PARTICIPATIONE BONORUM SPIRITUALIUM, CONGREGATIONES TERTII ORD. S. FRANCISCI.

Beatissime Pater,

Infrascriptus Minister Generalis Ordinis FF. Minorum Capuccinorum, ad osculum S. Pedis prostratus, humiliter exponit, quod ipsi interdum a Congregationibus Tertiariorum S. Francisci in Communitate viventium et vota simplicia emittentium porriguntur preces eo tendentes, ut primo et secundo Ordini ab ipso dependenti aggregentur, et sic vi decreti Apostolici sub die 28 Augusti anni 1893 editi a S. C. Indulgentiis Sacrisque Reliquiis praeposita, Indulgentiarum et spiritualium gratiarum eiusdem primi et secundi Ordinis, quantum concedere fas est, participes efficiantur. Porro inter has Congregationes inveniuntur etiam tales, quae non dicti primi et secundi Ordinis habitum, nec nomen Capuccinorum mutuantur, licet tamen, uti relatum fuit, ad magnam Familiam Franciscanam pertineant. Quapropter idem Minister Generalis, ad obsecundandum piis enunciatarum Congregationum votis, ad praecavendas invalidas Tertiariorum regularium aggregationes, et etiam ad sui Ordinis bonum spirituale promovendum, Sanctitati V. humiliter supplicatur pro gratia :—

1° Ut tam ipse quam sui Successores, Congregationes Tertiariorum ac Tertiariarum Tertii Ordinis S. Francisci Regulam a Leone XIII approbatam quoad substantiam profitentium, in communitate viventium, et vota simplicia emitentium sive primi et secundi Ordinis habitum et nomen mutuentur, sive non, eidem primo et secundo Ordini aggregare possint ac valeant.

2° Ut earumdem Congregationum Sodales, si id petant, ut quandoque evenit, participes reddere valeant omnium bonorum operum, quae in dicto primo et secundo Ordine a singulis membris peraguntur, utque vicissim primi et secundi Ordinis membra participare possint omnibus bonis operibus, quae a Sodalibus Congregationum ut supra aggregatarum perficiuntur.

Et Deus etc.

Vigore specialium facultatum a SS.mo Domino Nostro con-

cessarum, Sacra Congregatio E.morum et R.morum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, attentis expositis, benigne annuit precibus P. Ministri Generalis Oratoris pro gratia, dummodo enunciatae Societates sint rite Tertio Ordini Franciscali addictae, nec alterius Familiae Franciscalis seu Fratrum Minorum vel Fratrum Minorum Conventualium directioni subiaceant. Contrariis quibuscumque non obstantibus.

Romae 18 Novembris 1905.

D. *Card.* FERRATA, *Praef.*

L. † S.

PH. GIUSTINI, *Sec.*

E S. CONGREGATIONE INDULGENTIARUM.

INDULG. 300 D. CONCEDITUR RECITANTIBUS IACUL. "N. D. A SSMO SACRAMENTO, ORA PRO NOBIS."

Cunctis qui coram SS.mo Sacramento publicae adorationi exposito recitaverint hanc iaculatoriam: "*Domina Nostra SS.mi Sacramenti, ora pro nobis,*" Indulgentiam trecentorum dierum concedimus.

PIUS PP. X.

Die 30 mensis Decembris, an. 1905.

Praesens Rescriptum exhibitum fuit huic Secretariae S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae ex eadem Secretaria, die 10 Ianuarii 1906.

L. † S.

† D. PANICI, Arch. Laod., *Sec.*

INDULG. 300 D. CONCEDITUR PRO INFRASCRIPTA IACULATORIA, "MARIA, SPERANZA NOSTRA, ABBI DI NOI PIETÀ,"—"MARY, OUR HOPE, HAVE PITY ON US!"

PIUS PP. X.

Die 3 Januarii 1906.

Praesentis rescripti documentum a Sanctitate Sua, manu pro-

pria, exaratum, exhibitum fuit huic Secretariae S. C. Indulg. Sacrisque Reliquiis praepositae.

Die 8 Ianuarii 1906.

L. † S.

† D. PANICI, Arch. Laod., *Sec.*

INDULG. 300 D. CONCEDITUR RECITANTIBUS PRECATIONEM PRO OBTINENDA BONA MORTE.

Precatio.

"Beati mortui qui in Domino moriuntur. O mi Deus! moriendum mihi est certo, sed nescio quando, quomodo, ubi moriar: hoc unum scio, me in aeternum periturum, si in peccato lethali expirem. Beatissima Virgo Maria, Mater Dei Sancta, ora pro me peccatore nunc et in hora mortis meae. Amen."

SSmus D. N. Pius PP. X, in audientia, die 14 Decembris 1905, ab infrascripto Episcopo oratore habita, istam precationem corde contrito recitantibus, indulgentiam tercentum dierum toties quoties lucrandam concedere dignatus est.

† GUSTAVUS CAROLUS MAJLATH, *Ep. Transylvaniae.*

Praesens rescriptum exhibitum fuit huic Secretariae S. Cong.nis Indulg. Sacrisque Reliquiis praepositae.

In quorum fidem, etc.

Datum Romae, ex eadem Sec.ria, die 12 Ianuarii 1906.

† D. PANICI, Arch. Laod., *Sec.*

L. † S.

Studies and Conferences.

OUR ANALECTA.

The Roman Documents of the month are:—

I. S. Congregation of Rites: 1. Declares that the various editions of the Gregorian liturgical books issued under the supervision of the bishops in their respective dioceses must conform to the typical Vatican model, in all that relates to the value of the notes, whatever signs may be adopted for the guidance of the singers in other respects.

2. (*a*) Decides that indulgences *in articulo mortis* are not gained if the absolution is given in the vernacular, as seems to be the usage in some places, perhaps because it is assumed that the dying person would better understand it.

(*b*) Condemns the abuse of chanting the litanies in place of the *Benedictus* at Requiem Masses; also of the celebrant continuing a *missa cantata* silently after having intoned the *Credo*, until he begins the chant of the Preface.

(*c*) Declares that in order to satisfy the obligation of reciting the Divine Office it is necessary to make use of the Latin text of the Roman Breviary.

II. S. Congregation of Bishops and Regulars permits that Tertiaries of St. Francis, living in community and professing simple vows, may be aggregated to and partake of all the privileges of the Capuchin first and second Orders, provided they (the Tertiaries) are regularly admitted and not subject to the jurisdiction of Friars Minor or the Minor Conventuals.

III. S. Congregation of Indulgences grants special indulgences of 300 days for each of the following prayers:—

Our Lady of the Blessed Sacrament,
Pray for us!

Mary, our hope,
Have pity on us!

"*Blessed are the dead who die in the Lord.* O my God, I am sure to die, yet I know not when, nor how, nor where I may die. This alone I am certain of, that, if I were to die in mortal sin, I should perish eternally. Blessed Virgin Mary, holy Mother of God, pray for me a sinner, now and at the hour of my death. Amen."

THE OFFICIAL KYRIALE.

The recent letter of the Cardinal Secretary of State to the Archbishop of Cologne is a most important utterance in connexion with the new Kyriale. The letter refers to the wide discussion precipitated by the appearance of the Kyriale, and declares, on the part of the Pope, that the discussion should not mislead any one into the supposition that the Kyriale is not fully authentic, obligatory, and (for the present) permanent. Of course, the Holy See does not obligate itself to continue the Kyriale as it now stands, without any change of its melodies, forever; but it appears that if any change is to be made, it will be slight enough, and that it will be remote; and that meanwhile the Kyriale is to be adopted everywhere "*hic et nunc*" (in the language of the letter itself).

The current (March) issue of our sister magazine, CHURCH MUSIC, gives a summary review of the discussion, in its editorial article entitled "The Official Kyriale"; and it is pleasant to record here that the decision of the Pope, as made known in Cardinal Merry del Val's letter, was practically anticipated in the article we refer to. In introducing his readers to an objective, although necessarily brief, statement of the discussion, the editor refers to the splendid efforts made by the various publishers of the Kyriale to produce acceptable and moderately priced editions, so that no one could plead poverty of resources against its introduction: "Now that the Vatican Kyriale has appeared, the publishers who have conformed with all the requirements of the Sacred Congregation of Rites have exhausted all possible ingenuity in its reproduction, and have presented the world with editions in large and small notation; in plainsong square and in modern round notation; with and without rhythmic signs; in cheaper and in more ex-

pensive (but always moderately priced) editions, according to the size, binding, plain black or rubricated headings used. Harmonizations of five different musical experts are running through the presses of as many different publishers. May we at length echo the words of one prominent Benedictine Father, and ask for 'Less discussion and more singing'? . . . 'Less discussion,' however, we have not had, although it is but just and loyal to the wishes of the Holy Father to express a hope that now we shall have 'more singing.'"

In endeavoring to estimate the purpose of the discussion, the editor asks the question: "Is all this stream of criticism directed toward the rejection of the Kyriale?" and answers the question by saying: "We venture to think that the criticism which the Kyriale has met has not sought its rejection so much as the establishing of a less subjective treatment of the chants in the books which still remain to be issued."

Taking up next the practical question, What shall we do? the editor answers it by quoting from THE ECCLESIASTICAL REVIEW: ". . . our duty is plainly to accept and make ready for use of this Kyriale as the first and most apt instrument of reform in Church music. . . ." The Pope does not forbid discussion, which has its proper uses; but obedience to authority is of paramount importance.

SOME PROBLEMS FOR THEOLOGIANS.

That thoughtful and vigorous writer, the Abbé Quiévreux, who has recently been reminding his brethren that Catholic France is suffering from a surfeit of apologetics and a deficiency of solid theology,[1] has still more recently pointed out certain lines on which theological development might advantageously proceed—lines which subserve the purposes of apologetics, while they further the intrinsic growth of theology. He puts forth the following elenchus of problems "à toute la docte phalange des théologiens," to the professors of sacred science, history, and exegesis, inviting them to send replies either to the medium whereby he transmits

[1] See REVIEW, Feb., p. 349.

them, *La Science Catholique*, or to any other accessible source of information. We subjoin the problems proposed. Possibly some of our readers may be in a position to solve them. Others will probably trust that the learned querist has some reserved light which he will generously shed abroad for the benefit of his less favored brethren. The questions concern :—

Original Sin.

1. Did the Fall entail a catastrophe or revolution (*bouleversement*) in the physical state of the universe or at least of our planet? What were its *cosmogenic* effects?

2. Did original sin diminish, disorganize, or mutilate (*tronqué*), or intrinsically corrupt human nature or its powers? What were its *physiological* effects?

3. Was the state of man—with the impassibility and immortality that it possessed antecedent to the Fall—a state accordant with the general laws of nature—or is it the consequent state, the annexed gifts of impassibility and immortality being assigned to the essence of sanctifying grace, that has become accordant? What were the effects of original sin from this human cosmogenic standpoint? In other words, is man since the Fall in a state less harmonious with nature than before?

After solving these problems the learned doctors are invited to give their opinion on the following generally received or so-called classical theses :—

1. "Had Adam not sinned, nature would have remained subject to man." Would the general laws of nature have been changed? Or would they have continued to evolve according to the formulæ now known to us? What is the value of the former hypothesis?

2. "If Adam had not sinned, his children would have been born in the same state wherein he had been created—immortal and impassible." Would the state of man in this case have been accordant with the general laws of nature? Is it possible to construct an hypothesis on this basis?

3. "If Adam had not sinned, his children would have inherited his perfect integrity, together with impassibility and immortality; nevertheless they would have had the power to sin personally

and therefore to lose those gifts." Would they all have sinned? Would they all have forfeited those gifts? Therefore what would have been the situation of human beings? Would some have been impassible, and others not so; some immortal, and others mortal? Is such an hypothesis conceivable?

4. "If Adam had not sinned, his posterity would have inherited his wonderful gifts resulting from original grace." Nevertheless, would not his children, though endowed with original grace, have been born in a certain ignorance and debility? Would they not have been in need of education, instruction, cultivation? Would they have spoken without teaching, known all the sciences without training? In a word, would they not, even though imbued with grace, have needed initiation into human life? This primal ignorance and debility, would it have had no relation with that wherein we find ourselves?

Moreover, consider the above hypotheses (2) and (3), the condition of children born some of guilty, others of sinless parents. Would the former children have been less favored than the latter? What of these hypotheses?

The Abbé Quiévreux goes on to inquire, Have the foregoing theses any value, or are they simply artificial theses (*thèses hypothétiques*), in no wise, directly or indirectly, defined? Can one take them into account in the actual order of Providence, granting that original sin is a *fact* the contrary whereof is a necessarily gratuitous supposition?

Hence he concludes by asking, What, in the last analysis and in the strictest terms, is implied in the concept of original sin? No thoughtful mind can deny the importance of this question, in face of the fact that the problem of the Fall is the primary and *imperative point of contact* with contemporary science, and the task of harmonizing reason with faith which here confronts both the apologist and the theologian entails consequences that affect all religious belief, especially that of the Redemption.

ORATE FRATRES.

(Communicated.)

In the Mass the priest, turning to the congregation, says: "Brethren, pray that my sacrifice and yours may be acceptable to God the

Father Almighty." To this the people respond: "May the Lord receive the sacrifice from thy hands, to the praise and the glory of His Name, to our benefit, and to that of all His holy Church." The Very Rev. Alex. MacDonald, D.D., V.G., in a most instructive work, "The Sacrifice of the Mass," speaks as follows: "In the sacrifice of the New Law Christ is both Priest and Victim. The action of the sacrifice must therefore be Christ's own action. If any other action concurs with His in offering the Sacrifice it can only be instrumental, since He alone is the Priest of the Sacrifice." In the Old Law the priest and the victim were not one and the same.

In the prayer of the "Orate Fratres" the word "our" relates to and comprehends the two words "my and yours;" and in this relationship the laity are to be impressed with the truth and the fact that God the Father Almighty is prepared to accept the sacrifice as proceeding from the people as well as from the priest—the priest, in this supreme action, being the divinely-appointed agent of the people, while the sacrifice is offered by Christ Himself in behalf of this divinely-appointed agent, officiating at the altar, as well as for the benefit of the layman in the pew.

Have our Catholic people a very clear comprehension of the august privilege accorded them in the adorable Sacrifice of the Altar? If not, why not? The condition of darkened intellect prevailing more than is suspected with regard to the Sacrifice of the Mass, the central fact of our holy religion, may be removed in two ways: first, by direct instruction imparted; secondly, by observing the greatest exactness in the modes of speech employed when referring to the Mass. To this second method of instruction animadversion shall be made, for to call attention to it specifically is the sole purpose of these observations.

From the days of our childhood our ears have been attuned to the following expressions issuing from the pulpit: "Mass will be read," "Mass will be said," "Mass must be heard." To the use of the three words, "read," "said," and "heard," a most earnest protest is entered, as being modes of speech distinctly out of accord with all the theology of the Church, befogging the intellectual atmosphere of the laity, and confounding all the best efforts of the people attentively listening and striving to grasp the little it may be given them to understand of the mysteries of our faith. I repeat that the words "read," "said," and "heard," are improper, unwarranted, and heretical, understood in their literal sense. It is true that the speaker in the pulpit knows the

truth he wishes to express; but it is equally true that that truth is not imparted to his hearers. The laity are misled unnecessarily by such loose methods of expression. Certainly, the doctrines of our holy religion are sufficiently difficult of comprehension to warn all preachers to be scrupulously exact in the choice of language when in the pulpit.

It may not be amiss to reflect a few moments on the evil resulting from the thoughtless use of the above inappropriate words. First, let us consider the word "read." The layman has a prayer-book, and this he reads during the Mass. The priest at the altar also has a book, and this he reads. Both people and priest are engaged in reading prayers, and in this consists the Mass, at least so far as the large majority of the laity are concerned. The laity have not had a four years' course of theology, a fact the clergy sometimes lose sight of, and hence, as the chief feature of the Methodist service is hymn-singing, so the principal religious exercise of Catholics is prayer-book reading. Respecting the prayer-book Catholic, there is every Sunday a contest with the priest. A fixed number of pages must be got over; and the pace at which the layman is to proceed is set by the celebrant. But what a sorry race it is! The clergyman finishes far ahead of his rival. The scene herein outlined is lamentably true.

"Mass will be said." No, the adorable Sacrifice is offered; and no word is correctly used which is not, at least, a synonym of the word "offer." The Sacrifice of the Mass is not a service appealing to the ear; it is distinctly an *action*, at which the people are present and in which they participate.

"Mass must be heard." No, the adorable Sacrifice is not something to be listened to. Again, let it be repeated, Mass is an action, and the laity are called upon to be active during the sacrifice, and not merely passive, gazing at something that is going on before their eyes, like the animals at the crib on Christmas morning, looking but understanding not.

Further, why should the true and complete expression, "the adorable Sacrifice of the Mass" be put aside in favor of that curt form "the Mass"? Would it not be beautifully instructive to hear such an expression as the following: "The adorable Sacrifice will be offered," instead of that hasty utterance, "Mass will be said"?

The Holy Sacrifice will be appreciated only in the measure in which it is understood; and it will never be clearly understood, if the careless use of the words above referred to is to be forever persisted in. Let no one deceive himself in this matter by saying that every Catholic

in the church knows that the Mass is the unbloody sacrifice of the Body and Blood of Christ. Whatever thought most Catholics possess in connexion with this definition of the Mass, such thought must be badly confused; for nowhere in literature, whether Hebrew, Pagan, or Christian, are the words "read," "said," or "heard," to be met with in connexion with sacrifice, such curious abuse of terminology being reserved for the Catholic pulpit alone. Hence, such a sacrifice as can be read, or said, or heard, must be so very different from all other kinds of sacrifice of which the history of the world furnishes examples, that the faithful are to be excused if the true meaning of the Sacrifice of the Altar never enters their souls. The Catholic who is present at Mass, but is unconscious all the time of the divine service that he is an actual participant in the offering of the sacrifice, in its clear and genuine sense, is not yielding to his God that intelligent service which from man is due.

May all that contributes to endow the laity with a clearer insight into the teachings of our faith be forever cherished and fostered; and may no man deem that trifling which leads onwards and upwards to a just appreciation of the treasure possessed in the sublime mysteries of the altar.

A CATHOLIC LAYMAN.

IS THE "MISSA EXEQUIALIS" PERMITTED ON THE EPIPHANY.

Qu. You will oblige quite a number of your readers by giving your opinion as to whether or not a *missa exequialis* may be chanted on January 6th, *festum Epiphaniae D. N. J. C.* Pustet's *Ordo* for this year says "vetita;" but in former years it was always announced as "permitted." Hence there has been much discussion pro and con. "Quid tibi videtur?"

Resp. 1. The Roman Ritual[1] says: "Si quis die festo sit sepeliendus, Missa propria pro defunctis praesente corpore celebrari poterit; dum tamen conventualis Missa, et Officia divina non impediantur, magnaque diei celebritas non obstet."

2. By "manga diei celebritas" are understood all the "festa duplicia primae classis primaria, whether they are kept as holidays of obligation or as suppressed feasts.[2] These *festa primaria* are:—

[1] Tit. VI, Cap. I, n. 5.

[2] S. R. C., 16 November, 1898, n. 4003, Quaest. I, ad 3.

(*a*) The Nativity of our Lord, the Epiphany, Easter Sunday (with the three preceding and the two following days), the Ascension, Whit-Sunday (with the two following days), and Corpus Christi;

(*b*) the Feasts of the Immaculate Conception, of the Annunciation, and the Assumption;

(*c*) the Nativity of St. John the Baptist, the Feast of St Joseph, of SS. Peter and Paul, and All Saints;

(*d*) Dedication (*anniversary*) of the Church; Patronal Feast of the Church, the chief Patron "Regionis, vel Dioecesis, aut loci;" "Anniversarium Dedicationis omnium Ecclesiarum Dioecesis in cumulo celebratum pro illis Ecclesiis quae consecratae sunt."

On all the days above mentioned the *missa exequialis* is forbidden.

3. If, however, the suppressed feasts are solemnized on the following Sunday, then the *missa exequialis* is allowed on the feast, but is forbidden on the Sundays on which such feasts are solemnized.[3] With us the solemnization of the feasts of Corpus Christi,[4] SS. Peter and Paul,[5] and the *Titulus propriae Ecclesiae*[6] are transferred to the following Sunday.

4. The thought suggests itself that much confusion might be avoided if the Bishops of the United States were to petition the Holy See for an indult by which the solemnization of *all the suppressed feasts* could be transferred to the following Sunday. Such an indult was granted to the churches in the French territory in 1805 for the Feasts of Corpus Christi, SS. Peter and Paul, Epiphany, and the *Patronus loci;* and in some localities also for the feast of the Immaculate Conception of the Blessed Virgin.

DIVISION OF CEREMONIES ON HOLY SATURDAY.

Qu. Will you tell me if it is the custom to allow one curate to say all but the Mass on Holy Saturday, and then the other curate to say the Mass?

It seems to me an anomaly; but I have no reason for saying it.

[3] Ibidem, ad I.
[4] Conc. Plen. Balt. III, p. cvi.
[5] S. C. de P. F., 19 Dec., 1840.
[6] S. C. de P. F., 3 Febr., 1903.

I have Van der Stappen and lots of other works, but I cannot put my finger on any place that would solve my difficulty.

T. L. K.

Resp. One priest may bless the new fire and the grains of incense, and another priest may celebrate the Mass on Holy Saturday. (S. R. C., 12 November, 1831, n. 2684, ad VIII.) But the Blessing of the Baptismal Font on Holy Saturday must be performed by the priest who is afterwards to celebrate the Mass.—(S. R. C., 1 September, 1838, n. 2783.)

THE MEANING OF "A MIRROR OF SHALOTT."

To the Editor of THE ECCLESIASTICAL REVIEW:—

I have just received the April number of the REVIEW, and after perusing the contents' page I turned first to Father Benson's initial instalment of "A Mirror of Shalott," entitled "Monsignor Maxwell's Story." The picture portrayed is vivid and almost eerie, and the case is one with which clergymen seldom deal, except, possibly, in the seminary theological course. The conclusion is a happy one, but does not dispel the thought—was the sacrifice worth the risk of the trial? If the subsequent numbers deal with subjects as absorbingly interesting as the present one the collection will perhaps be unique in value from a theological point of view.

One point, however, on which I would ask you to enlighten me, and no doubt many other readers would be glad to receive the information, is—what is the meaning of the word "Shalott" in the title, and what is its bearing on the present contribution?

JACOBUS.

Resp. The term "Shalott," apart from its etymological meaning (*scallion* from Ascalon, differently spelt), owes its present application to a description in one of Tennyson's poems entitled "The Lady of Shalott." There the name is given to an island on which a lady dwells, a solitary, doomed to weave a magic web.

> And moving thro' a mirror clear
> That hangs before her all the year,
> Shadows of the world appear.

Father Benson no doubt had in mind these "shadows of the world" reflected in the stories he tells, even as the poet speaks of his Lady:—

> But in her web she still delights
> To weave the mirror's magic sights,
> For often in the silent nights
> A funeral, with plumes and lights
> And music, went to Camelot.

The mirror finally broke, and with it there came sad doom upon the Lady of Shalott. The reader will have no difficulty in finding some analogy between the mysterious reflections of the magic mirror in the laureate's verses and the strange experiences of men whose vocations bring them more directly into contact with a spirit world that suggests useful, if partly gruesome, reflections regarding the life and action of the soul.

REQUIEM MASSES DURING THE FORTY HOURS' ADORATION.

Qu. Van der Stappen (Vol. II, p. 321) says: "Missa exequialis prohibetur diebus quibus in aliqua ecclesia expositum est SS. Sacramentum solemniter, seu ob publicam causam, e. g. Adorationis perpetuae, Orationis Quadraginta Horarum. Sed missa exequialis de Requiem prohibetur *tempore expositionis tantum.*"

Does this mean that a funeral Mass may be sung during Forty Hours' Devotion, before the exposition takes place? I have heard that in some parishes where the exposition is made at eight o'clock, funeral Masses are said early in the morning, up to that hour. Is this a correct interpretation of the rubrics?

RECTOR.

Resp. The prohibition of celebrating funeral Masses during the solemn adoration of the Blessed Sacrament has its reason in the incongruity of celebrating a public festivity of thanksgiving (such as the exposition of the Eucharistic Host always implies, even when it joins to this motive the intention of reparation)—

> Genitori Genitoque *laus et jubilatio*
> Procedenti ab Utroque
> Compar sit *laudatio*—

with any attendant sign of mourning, such as the celebration, at the same time, of a requiem Mass would suggest to the worshippers. Hence the Clementine Instruction (§ 17) reads: "Non celebrentur Missae de Requiem tempore quo peragitur Oratio Quadraginta Horarum."

It is to be noted, however, that the Instruction uses the words *quo peragitur;* which means that in places where the devotion is carried on during the forty hours of uninterrupted exposition, as originally contemplated in the institution of the Forty Hours' Prayer, no funeral or requiem Masses are permitted.

But in missionary countries where the privilege of interrupting the Forty Hours' Adoration permits the temporary reposition of the Blessed Sacrament, in the tabernacle, during the hours of night, the celebration of funeral Masses or any other votive liturgical devotion is permissible, provided it does not interfere with, or give the impress of mourning to, the public adoration of the Blessed Sacrament while exposed.

DOMESTIC PRELATES OF THE FUTURE.

The directors of the *Gerarchia* announce that in future the names of newly appointed Prelates, Camerieri Segreti, and other members of the Pontifical Court will be published in the official Roman list, only if the respective dignitaries send notification of their appointment, with a printed card giving their title and address in full, to the office of the *Gerarchia Cattolica—Via delle Mole dei Fiorentini, 1, Roma, Italia.* The names must reach the management before December 1, 1906.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. **Encyclopedias.**—The last volume of the *Jewish Encyclopedia* is now in the hands of the subscribers and purchasers. By way of Appendix it gives a list of patrons who by their loyal trust have rendered the production of these volumes possible. During the course of publication some of the original subscribers found themselves unable to carry out their engagements, and at one time the Funk and Wagnalls Company had in view the suspension of the work owing to lack of support. It was at this juncture that a number of public-spirited gentlemen in America guaranteed to sell a certain number of copies, and others in England successfully appealed for an increased subscription. It is certainly most gratifying to possess a first-hand account of the history, views, and sociology of the Jewish people. There are two main defects in the work—for we will not insist on the careless proof-reading—that ought to be corrected in a second edition. First, there are too many records of individuals who hardly deserve to be immortalized in an encyclopedia. Secondly, we are afraid the articles are in some instances more Jewish than true. No reader will blame the work for being what it claims to be; but no reader will be willing to see this characteristic crowd out truthfulness. By way of illustration we may take the articles "Simon Cephas" and "Saul of Tarsus." The former is simply inadequate; the latter is fiercely antagonistic. The author considers everything as spurious in the Pauline Epistles which proves Saul to be a Jew; all that represents Saul as antagonistic to Judaism is pronounced authentic.

The *Cursus Scripturae Sacrae* edited by the German Jesuit Fathers will embrace not only a complete Commentary on all the books of Sacred Scripture and an Introduction both General and Special, but also a Bible Dictionary. Father M. Hagen has published the first volume of this latter portion, covering the letters

A–C. It gives brief information about Biblical persons, localities, animals, plants, minerals, and discusses matters archæological, historical, and theological. Each article is followed by a fairly complete bibliography.—Father Vigouroux's *Dictionnaire de la Bible* is progressing at its usual rate. It shows throughout the conservative and scientific character which has been pointed out repeatedly in these pages.—The sixteenth volume of the Hauck-Herzog *Realencyklopädie* ranges from "Preger" to "Riehm." Perhaps the most important articles in this volume are contributed by Herrmann on "Religion" and by Heinze on the "Philosophy of Religion;" owing to its title, *Religionsphilosophie*, Heinze's article immediately follows the exposition of "Religion." The work continues to be what it has been for many years; scholars will find in it a handy reference book for the leading Protestant views on theological questions of every kind.—Hastings's *Dictionary of the Bible* has been finished for about a year and has been duly noticed in its own season. The reader will remember that Professor Sanday's article "Jesus Christ" was afterwards published separately under the title "Outlines of the Life of Christ." A second edition of this publication has now become necessary, and Dr. Sanday has taken advantage of the demand to add two appendixes. The first of these is a paper read at the Church Congress in 1903, the other a paper read at certain Diocesan Conferences; one describes the position in 1903, the other that in 1905. A new preface refers to Dr. Sanday's other recent writings on the Gospels.[1]

2. **Religion.**—We may distinguish studies on non-Scriptural religion and publications on Scriptural religion.

(a) *Non-Scriptural Religion.*—We have already mentioned Herrmann's article on "Religion" contributed to the new edition of the *Realencyklopädie* and Heinze's study on "the Philosophy of Religion" published in the same work. The former tells us that Religion signifies absolute submission to the power of God, implying the revelation of God not only as the power from which we cannot escape, but also as the power which manifests itself as seeking love. Heinze's division of his subject is based on the activities of man as a *thinking*, *feeling*, and *willing* subject. The

[1] T. & T. Clark, Edinburgh; 5s. net.

author knows the drawbacks of this division; but it affords a convenient classification, seeing that among the foremost authorities on the question Hegel has assigned religion to the intellect, Schleiermacher to the feeling, and Kant to the will. All religions agree in giving expression to a longing for redemption, but the conceptions of the God from whom redemption is sought, vary greatly. In Christianity the God-man is Himself the Redeemer.

Proceeding from the abstract idea of religion to its concrete forms, we first meet with Mr. MacCulloch's book on the "Childhood of Fiction."[2] Folk-tales like wildflowers may be treated from a utilitarian, a scientific, a poetic, and a religious point of view. Mr. MacCulloch follows the way of the scientist in his book in spite of the danger of being charged with "botanizing on his mother's grave." This view of the fairy tale is a fad of our day, and who can blame our author for falling in with it? The origin and the kinship of the fairy tales must be traced all the world over. We promise the reader more entertainment and instruction from the perusal of Mr. MacCulloch's work than he can possibly expect.—Mr. Andrew Lang has given us a work not less interesting than the foregoing, though wholly different. He investigates "The Secret of the Totem."[3] A totem is an animal used as the badge or symbol or name of a tribe or a portion of a tribe. According to Max Müller a totem is (1) a clan mark; (2) a clan name; (3) the name of the ancestor of the clan; (4) the name of something worshipped by the clan. And how does Mr. Lang solve his riddle? "The totem is the name," he tells us, "and the name is the soul, and the name and the soul and the totem of a man are all one, and there we have the *rapport* between man and the totemic animal for which we are seeking."—Dr. Frazer has another theory concerning the totem, but for the present we shall not insist on this; he has published what many readers will regard as a more interesting work, though it is nothing but a reprint of nine lectures delivered by the author on the origin of kingship, and on man's early ideas of God and religion.[4] It may be a long cry from the

[2] The Childhood of Fiction: A Study of Folk Tales and Primitive Thought. John Murray. 12s. net.

[3] The Secret of the Totem. Longmans. Price, 10s. 6d. net.

[4] Lectures on the Early History of the Kingship. Macmillan. Price, 8s 6d. net.

medicine-man to His Majesty King Edward VII; but Dr. Frazer shows every step of the evolution, and he points out that every step is in actual existence in some part of the world to-day. Perhaps the most interesting point is reached when king and priest become identified, and to the savage mind there is but one step, if any at all, from the priesthood of the king to his divinity.

Dr. Jeremias may be fantastic in some of his statements, but he is always interesting. Readers of his work *Altes Testament im Lichte des Alten Orients* will gladly agree with us; but they must read his recent publication on monotheistic currents in the Babylonian religion in order to see the writer at his best.[5] Most certainly, many of his discoveries of Babylonian influences and allusions in the New Testament are wholly imaginary; but in our days even the most extravagant statements of scientific writers are useful, if not in the service of the truth, at least to convince the reading public of the fallibility of recent theories.—Students of ancient Babylonian history owe a debt of gratitude to Professor Hugo Winckler for his handy little summary of West-Asiatic history.[6]—P. Meissner, H. Winckler, and H. Zimmern have published brochures on early Babylonian law, the relation of the Euphrates region to the Mediterranean, and Babylonian hymns and prayers respectively.[7] Those who have no access to Dr. Jastrow's large work will be especially interested in the Babylonian hymns and prayers, seeing that they give one a good idea of the character and contents of this element in ancient Babylonian literature.—Prof. Morris Jastrow has issued the first instalment of the second volume of his great work entitled *Die Religion Babyloniens und Assyriens*.[8] Both author and publisher are prepared to sacrifice time in order to make the publication as perfect as possible.

To the Indian Brahman to-day the Upanishads are what the New Testament is to the Christian, and Professor Deussen is easily first in the study of the Upanishads. Thus far his work

[5] Monotheistische Strömungen innerhalb der Babylonischen Religion. Leipzig, Hinrichs. Price, 80 pf.

[6] Auszug aus der vorderasiat. Geschichte; Hilfsbücher zur Kunde des Alten Orients, Bd. II. Leipzig, Hinrichs. Price, M. 3.

[7] Der Alte Orient, Hefte 1–3. Leipzig, Hinrichs. Price, 60 pf. each.

[8] 8te Lieferung. Giessen, Ricker. Price, M. 1.50 each Lieferung.

was open to the German reading public only; but English students and even Indian natives requested the professor to have his work translated into English. Professor Geden, of the Wesleyan College in Richmond, has done the task with admirable fidelity and grace.[9] The ordinary reader will perhaps feel most interested in the fourth part of the work which deals with "Eschatology or the Doctrine of Transmigration and Emancipation, including the Way Thither." According to Indian philosophy, man is a plant; he springs up, develops, and returns to the earth. As the seed of the plant survives, so at man's death his works remain, and bring forth a new existence. As the new plant corresponds with the seed producing it, so the new existence is in keeping with the character of life preceding and producing it. Thus an old blind Pandit explained his present wretchedness as the result of "some crime committed in a former birth." It is to be regretted that Professor Deussen has not confined himself to a mere account of Indian philosophy and theology; his own mistaken ideas on these subjects are less excusable than those of the pagan Indians.

(b) *Scriptural Religion.*—Lic. Paul Fiebig has published an interesting pamphlet on the relation of Babylon to the New Testament.[10] He perhaps allows too much weight to the imaginary discoveries of Jeremias, but he insists on the permanent value of the New Testament even after Pan-Babylonianism has done its best and its worst.—The political situation in its influence upon the religious development of ancient Israel has been carefully traced by Dr. Wilby Staerk.[11] The downfall of the nation and the seeming defeat of its God are represented as giving birth to the true Israel and to a purified conception of God.—Dr. Erich Bischoff has published a brochure in which he protests against the tendency of sacrificing the originality and the teaching of Jesus, and of making Him almost wholly dependent upon Rabbinic sources.[12]

Some Protestant writers believe that it is only since Schleiermacher that Christian ethics has gained a clear view of

[9] Philosophy of the Upanishads. T. & T. Clark. Price, 10s. 6d.
[10] Babel und das Neue Testament. Tübingen, Mohr. Price, 50 pf.
[11] Religion und Politik im alten Israel. Tübingen, Mohr. Price, 50 pf.
[12] Jesus und die Rabbinen. Leipzig, Hinrichs. Price, M. 2.20.

its own meaning. Christian faith is said to have been for him not only a source of moral impulse, but itself a spiritual movement, an inner transformation, of the believer's personality. Professor Kirn has written an "Outline of Christian Ethics" in which he agrees with the foregoing views of Schleiermacher.[13] He explains Christian moral action as the vital self-expression of faith.—In connexion with the last publication it may interest the reader to know that recently two studies have been published dealing with the doctrine of Schleiermacher.[14] It may be a sign of the times that the serious study of Schleiermacher is about to revive among the conservative Protestant theologians.

Professor Bernhard Weiss's "Religion of the New Testament" has been translated into English and is published by Funk and Wagnalls. We are afraid that the translator's work has ruined the success of the book in English-speaking countries.—E. König studies the question whether the religion of Israel could have been a result of mere religious development; he solves the problem in the negative.[15]—E. Bittlinger writes about the materializing of religious ideas.[16] The religious ideas are the traditional views; the process of materializing is a method of exegesis which upsets the traditional views. The writer prefers the allegorizing and spiritualizing methods of exegesis to the so-called materializing process.—J. Wellhausen and A. Jülicher have written contributions for the *Kultur der Gegenwart* published by P. Hinneberg.[17] Wellhausen treats of the Israelitic-Jewish religion, while Jülicher considers the Christian religion and the

[13] Grundriss der Theologischen Ethik. Leipzig, Deichert. Price, M. 1.40.

[14] Schleiermacher's Glaubenslehre, in ihrer Bedeutung für Vergangenheit und Zukunft. Von Prof. Lic. Dr. Carl Clemen. Giessen, Ricker. Price, M. 3.—Die Leitsätze der ersten und der zweiten Auflage von Schleiermacher's Glaubenslehre nebeneinandergestellt. Von D. Martin Rade. Tübingen und Leipzig, Mohr. London, Williams and Norgate. Price, 1s. 6d.

[15] Entwickelung oder Offenbarung? *Allg. evang.-luther. Kirchenzeitung*, XXXIX, 36.

[16] Die Materialisierung religiöser Vorstellungen. Eine religionsphilosophische Studie auf geschichtlicher Grundlage. Jena, 1905. Diss.

[17] *Die Kultur der Gegenwart*, I, 4, Lief. 1. Die christliche Religion mit Einschluss der israelitisch-jüdischen Religion; Wellhausen, Israelitisch-jüdische Religion, pp. 1–40; Jülicher, Die Religion Jesu und die Anfänge des Christentums bis zum Nicänum, pp. 41–128; Berlin, 1905, Teubner, pp. 240. Price, M. 4. 80.

beginning of Christianity.—T. W. Doane has written on "Bible Myths and their Parallels in other Religions, being a Comparison of the Old and New Testament Myths and Miracles with those of Heathen Nations of Antiquity, considering also their Origin and Meaning."[18] The title of the work sufficiently describes its character; it is a matter of surprise that the present issue is the sixth edition of the book.

Father Lagrange has contributed to the *Revue biblique*[19] a study concerning the Messianic ideas of the Jews at the time of our Lord. He lays under contribution all the apocryphal literature written by Jews about the years of Christ's appearance on earth. It must be remembered that the Rev. author published studies on *Le Messianisme dans les psaumes* and *Notes sur les prophéties messianiques des derniers prophètes* in the same *Revue biblique*.[20]—F. Schwally too has contributed an article on early Semitic religion in general, and on Israelitic and Jewish religion in particular, to the *Archiv für Religionswissenschaft*.[21]—B. Baentsch justly criticizes H. St. Chamberlain's presentation of the Semitic and especially the Jewish religion;[22] he points out that it amounts to a pantheistic mysticism. Chamberlain believes that the Arian races are especially endowed with aptitude for religion; in the Semitic races intellect and will repress the faculty of feeling too radically, and religion is said to reside especially in this very faculty. Baentsch is fully alive to the weakness in Chamberlain's theory, seeking, as it does, to explain the presence of religion among Semitic races by means of borrowing and race-mixture.

The late S. I. Curtiss finds everywhere survivals of ancient Semitic religion in Syrian centres of Moslem and Christian influence.[23] Had the writer been less grasping, he would have been more plausible.—E. Leroux, of Paris, has published *Table Générale de l'Histoire des Religions* which contains an Index to the first forty-four volumes[24] of the *Revue de l'Histoire des Religions*. It

[18] New York, 1905. Commonwealth Co. Price, $2.50.

[19] Notes sur le messianisme au temps de Jésus. N. S. II, 481–514.

[20] N. S. II, pp. 39 ff.; 188 ff.; III, p. 67 ff.

[21] VIII, 275–285.

[22] *Zeitschr. f. Philos. und Pād.*, XII, 16–28; 124–139; 204–221; 291–306.

[23] *Expositor*, XI, 415–431.

[24] 1880–1901.

is an invaluable aid to the student of Comparative Religion.—Lic. Dr. Karl Beth has published a collection of articles which had appeared in the *Neue Kirchliche Zeitschrift* and in which he discusses the essence of Christianity mainly on the principles of Professor Troetsch.[25]—Professor Seeberg, of Dorpat, endeavors to prove that the "Gospel of Christ" is the "dogma of the Church in its original form."[26] Even if the researches of the author do not fully prove his thesis, they are most useful for the history of dogma.

3. **Biblical Languages.**—G. Dalman publishes the second edition of his grammar of the language probably spoken by our Lord when on earth.[27] The author ascribes to this belief the general interest taken in his work. It cannot be denied, however, that the progress in Semitic studies generally has won many friends for Dalman's work. The second edition contains seventy pages more than the first; the recent literature, both of recently discovered ancient texts and of works on grammar, has been carefully noted.—In 1899 C. Brockelmann published the first edition of his Syriac Grammar; in 1905 he was called upon to issue the second edition.[28] The second edition shows the practical results of the writer's own and of other investigators' researches in the field of Syriac grammar. Nöldeke's Syriac Grammar may be more complete as far as the statement of forms is concerned; but Brockelmann's is more up-to-date.—Professor H. L. Strack has issued the fourth edition of his *Grammatik des Biblisch-Aramäischen*;[29] the very fact that a fourth edition has been rendered necessary bespeaks the value of the grammar. The fresh improvements introduced, especially into the grammatical part strictly so-called, no doubt will enhance the usefulness of the work still more.

As late as 1895, Dr. Moulton defined the language of the

[25] Leipzig, Deickert.

[26] Das Evangelium Christi. Leipzig, Deichert. Price, M. 3.

[27] Grammatik des jüdisch-palästinischen Aramäisch nach den Idiomen des palästinischen Talmuds, des Onkelostargum und Prophetentargum und der jerusalemischen Talmude. Leipzig, 1905, Hinrichs. Price, M. 12.

[28] Syrische Grammatik mit Paradigmen, Literatur, Chrestomathie, und Glossar. *Porta linguarum orientalium V.* Berlin, 1905, Reuter. Price, M. 8.

[29] Leipzig, Hinrichs. Price, M. 2.

New Testament as "Hebraic Greek," "Colloquial Greek," "Late Greek." But Deissmann's *Bibelstudien* appeared in 1895, and his *Neue Bibelstudien* in 1897, and they revolutionized the current view of New Testament Greek. The Greek of the New Testament had stood by itself: it differed from classical Greek, it differed from Hellenistic Greek, i. e., from the Greek of men like Plutarch and Arrian who followed the classical period. Hence it was called by the special name of Hebraic or Judaic or Biblical Greek. There is no Biblical Greek now. What has taken it away? It is not exactly the discovery of Greek papyri; this discovery is nothing new. It is their scientific study and their application to the language of the New Testament. It was Deissmann who inaugurated this study, and an authorized translation of his first two volumes appeared in English, under the title of "Bible Studies," in 1901. He showed that the language of the New Testament is simply the language as it was spoken in the first century. Plutarch and Arrian too wrote the language of the first century, but as it was *written* by men who followed the classical writers as their models. The papyri were written by men who had no time to study the classical models; they wrote as they spoke. The New Testament writers too wrote as they spoke. And now Dr. James Hope Moulton has published the first part of "A Grammar of the New Testament Greek,"[30] in which the new aspect of the language is adopted. The change touches exegesis in many points; it calls for a revision of our standard grammars and our most trusted commentaries. In all future grammars of the New Testament Greek, this period will be referred to as the close of the old epoch and the opening of the new.

Dr. Edwin A. Abbott has given us "A Grammar of St. John's Gospel,"[31] after enriching us only a few months ago with a "Johannine Vocabulary." The work shows enormous labor and wide erudition. Perhaps, the fact that the book contains 687 pages, and many of them in very small type, will help the reader to form some idea of the amount of matter it contains. Besides, every line, in many cases every word, has required some kind of separate verification. But the author tells us that his daughter

[30] Prolegomena. Edinburgh: T. & T. Clark. Price, 8s.

[31] Johannine Grammar. A. & C. Black. Price, 16s. 6d.

has gathered and arranged the Johannine materials for this work, and that she has corrected and revised the results.

And why was the grammar written at all? Three distinct reasons are stated in the preface: first, many passages of the Fourth Gospel are ambiguous; secondly, there are passages in the Gospel in which commentators disagree as to who is speaking; thirdly, and principally, St. John has his own style, just as Shakespeare has his. The author ackowledges his obligations to Dr. Blass; if he had waited a little longer, he might have utilized Moulton's Grammar too. Dr. Abbott's Grammar is divided into two main parts; the first treats of forms and combinations of words; the second considers the arrangement, variation, and repetition of words. Besides, there is an appendix on twofold meanings and events, and another on readings of the *Vaticanus* not adopted by Westcott and Hort.

Nägeli has been engaged on the composition of a Pauline Dictionary, so that he is able to give us by way of introduction a study on the Pauline Vocabulary.[32] He compares the Pauline language with that of the profane writers, of the LXX, the pseudepigrapha, and the apocrypha.

[32] Der Wortschatz des Apostels Paulus. Göttingen: Vandenhoeck. Price, M.2.80.

Criticisms and Notes.

THE TRADITION OF SCRIPTURE. Its Origin, Authority, and Interpretation. By the Rev. William Barry, D.D. London, New York, and Bombay: Longmans, Green, & Co. 1906. Pp. 278.

A person familiar with the past literary activity of the author might be disposed to take up this volume in a doubtful mood as to whether Dr. Barry's genius, however versatile, could do justice to a subject at once so important and critical as to deter the majority even of specialist scholars from making any pronouncement upon its more or less disputed phases. But we cannot go far in the reading of the volume without having our confidence strengthened in the author's ability and judgment touching the difficult questions he undertakes to illustrate.

The volume is the first of a series of manuals designed to facilitate the study of serious and professional subjects among our clergy; and fitly indeed does the contemplated library of theological disciplines open with the subject of Sacred Scripture. It is the topic, the conscientious study of which Leo XIII urged with especial emphasis in these days upon those whom God's grace has called to holy orders, saying "that they should spend more and more diligence and industry on the reading, meditation, and exposition of Holy Writ" (Encycl. *Provid. Deus*), which is nowadays being attacked on all sides as the great bulwark of Christian morals outside the Church. Upon its vindication depends the salvation of many who are baptized in the Christian Church without recognizing its living authority.

Dr. Barry proposes to give no more than the outlines or elements of this wide subject, but in doing this he develops an astonishing amount of useful information and opens inexhaustible mines of sacred and literary treasures. The work is didactic and analytical in method, yet at the same time historical. It deals with the Bible in three main sections, preceded by a General Introduction in which the point of view determined by just motives of credibility is pointed out and illustrated. Here the value of Patristic tradition, the dogmatic sense of Scriptural texts, the nature of Scriptural miracles, and the difference between inspiration and revelation, are among other things dealt with in a clear and convincing way.

The first section takes us into the field of examination concerning the old Testament text. Its history, its authorship, its authority are tested with due reference to the views of the modern critics who approach the subject either from the theological or from the historical and literary standpoint. Each set of books is considered in the development and interdependence of its parts, together with the different influences that modified the external form and interpretation of the text. We get a more satisfactory notion of the part which the rabbinical schools played in the conservation of the original written revelation, than can be obtained from many volumes published on the subject by Catholic and non-Catholic scholars. In the same way the question of authorship is treated in a manner which appeals to the sense of reasonableness and experience. Moses is the author of the Pentateuch, but not in the sense that the Pentateuchal Law depends on its direct and total ascription to the pen of Moses. He is the virtual rather than the technical author, and this interpretation is all-sufficient to indicate the historical credibility of the inspired volume as far as the Church has expressed the limitations of doctrine.

In similar fashion the author goes over the work of the New Testament records. He traces the influence of the Patristic schools in preserving and interpreting the sacred text. Even if we had no New Testament as an integral and independent collection, we should be able to make up the complete substantial text from the citations of the Christian Fathers who vouch for the tradition of an inspired text. The integrity of that text as handed down either separately or in the liturgy of the Church does not exclude a concurrence of influences—mainly Hebrew and Greek or Hellenistic—upon the ultimate form of the synoptic Gospels. The same is true of St. John, whose Gospel, Epistles, and Apocalypse suggest differences which point to the work of an editor of the Johannine teaching, without derogating either from the purity of doctrine or the credit of authorship as ascribed by Catholic tradition.

A third section, most important as a practical deduction from what precedes, treats of authority and interpretation. It defines the position of the Church in relation to the freedom of exegetical exposition, and with consummate skill introduces certain crucial difficulties for analysis and solution, by way of illustrating the application of scientific and dogmatic canons to a right understanding of the written revelation. Thus, without shifting, without ignoring or evading the elements that clamor for solution in the field of Scriptural interpreta-

tion, the author leads his reader or student to the full realization of the primary purpose of the Gospels with their foreshadowings and enlargements in the Old and New Testament writings as a whole. That purpose is to lead to Christ, the Logos, the emanations of which are found in the sacramental system of the Church; the discipline of the Church, intellectual and moral, is based upon the truths and facts recorded in Scripture.

In his references to the original text the author holds of course to the Latin Vulgate; in his translated quotations he does not follow any particular English version, since reasons literary or critical advise occasional deviations from the English of our Douay Bible. In regard to the spelling of Scriptural names he prefers as a rule the common English forms, which custom has rendered popular, and for which Archbishop Kenrick has given precedent in his translation.

Dr. Barry's volume is, we think, from a practical point of view, the most satisfactory manual of introduction to the study of Sacred Scripture hitherto published in English, and will easily take its place in our higher schools as well as in the library of every Catholic gentleman and cleric.

FLORILEGIUM PATRISTICUM. Digessit, vertit, adnotavit Gerardus Rauschen, D.D., Ph.D., SS. Theologiae in Univ. Bonnensi Prof. P. E. Fasc. V. Pp. 71. Bonnae: Sumptibus P. Hanstein. 1906.

This is one of those modest exhibitions of genuine laborious scholarship which too frequently pass unknown save to the few élite of the mind-world. It is the fifth number in a series of opuscula selected from the works of the Fathers of special importance for the student of history and theology. The first number of the series contains a selection from the Apostolic Fathers, in the Greek original together with a Latin translation, i. e. the Teaching of the Twelve Apostles, the Roman Epistle of St. Ignatius, the Martyrdom of St. Polycarp, portions of the Epistles to Diognet, and other selections of special value for the history of dogma. The second number gives the two Apologies of St. Justin, Greek text with Latin rendering of the more important parts. The third contains the Muratorian Fragments, the *Logia Jesu*, the larger portion of the recently discovered Gospel of Peter, some of Acts of the Martyrs, and selections from the *Protoevangelium Jacobi*. The fourth gives a new recension of Tertullian's *De Praescriptione* and a portion of St. Irenaeus's *Adv. haereses*. The last, the one at hand, contains the celebrated *Commonitoria* of

St. Vincent of Lerins. The text is introduced by a brief but very "well documented" sketch of the author's life, and a critical account of the MSS., with the pertinent bibliography. The "editio typica" of the *Commonitoria* is that of Stephanus Baluzius, Paris, 1663–1684. The only four codices of the work are preserved in the National Library at Paris. These have formed the basis of Dr. Rauschen's present edition. Going back to these MSS. he has been able to compare the various printed editions with the original and thus to suggest not a few emendations. The evidences of the painstaking labor thus involved are seen in the annotations on every page. The edition deserves a place amongst the best products of modern critical scholarship.

FRA ANGELICO ET BENOZZO GOZZOLI. Le Maître et l'Elève. Par Gaston Sortais.—Société Saint Augustin. Lille, Paris, Rome, Bruxelles: Desclée, De Brouwer et Cie. 1906. Pp. 275, Gr. VIII.

Easter and Christmas souvenirs have made us all familiar with the graceful forms of Fra Angelico's angels in their flowing robes dotted with lilies or stars and delicate borders of gold, playing on harps or trumpets or viols, sweetly pure figures in red or blue or green, painted on gilded panels. These were merely the frame decorations with which the "St. John of Art" encased his pictures of the Madonna and Child, as one may see in the Uffizi Gallery in Florence, or in the convent of San Marco. The long processions of angelic choirs, which he painted occasionally as side pieces to some greater work, are like the beautiful accompaniment to some sacred melody. They are all finished with exquisite delicacy, and give to the beholder at once the impression of that chaste touch, that careful attention to detail, and that simple affection of the artist for his subjects, which distinguished the guileless Dominican Friar, as we read in his life. Indeed, he could not paint anything but what was beautiful, and his picture of the Last Judgment, in the Florentine Academy, is probably the best proof that he had no realization of wickedness, for the demons and damned are simply grotesque perversions of order in which one recognizes the good traits of original nature, only displaced. There is nothing of the strong passion, the intense hatred which Michael Angelo knew how to portray with a master-hand. And perhaps Fra Angelico's conception of evil is the more true; it is the discord that jars on the purified and transcendent sensitiveness of the lovers of God, as of God Himself, a disorder that causes aversion and instinctive separation, and eliminates

the idea of God or His children being capable of hatred in the vulgar sense of the word attributed to human nature. To look at the harrowing scenes, depicted by Fra Giovanni, for example, in his panel of the "Descent of Christ into Hell," produces a sense similar to that coming from the sound of a beloved voice denouncing some crime; the sweetness of natural tone turns into strange dissonance, for it was never made to utter what is ugly.

For this reason Fra Angelico is a typical and representative exponent of Christian art. He utters truth through the medium of his pencil; and the utterance is analogous to the voice of the Gospel, which is the embodiment of the voice of Christ. All the notes of historical simplicity, of instructiveness and edification, of sweet-tempered appeal and gentle correction (far removed from the pharisaic criticism and ill-natured denunciations of self-constituted reformers), which characterize the *ev-angelion*, that is, the sweet message of the New Law of love, are found in the art of Fra Angelico. He is eminently "meek and humble of heart;" his art pronounces the blessedness of the pure of heart who see God, the childlikeness that has wisdom and understanding above the intelligence of those grown old in the study of the law and of science. Yet his pictures are not devoid of strength. The same genuinely strong character which is exhibited in Christ who bids us relinquish our cloak to the unjust aggressor and offer the cheek to the smiting offender, charging the priests and lawyers with hypocrisy and oppression of the people, is seen in Fra Angelico, when he puts bishops and priests in hell as their penalty of pastoral neglect, or when he pictures St. Bernard in the strong lineaments of the ruler of men and as directing the policies of a world which in truth he meant to flee from.

Of course, there are other forms in which truth speaks with exceptional emphasis, and the old masters have amply illustrated the fact by their multiform exhibition of individual genius and power. Nor is the early Italian school, beginning with Cimabue in the thirteenth century, when southern Europe had been thoroughly Christianized, without its defects, even in such sweet-tempered and truthful representatives of it as Fra Angelico. The correctness of proportion, of anatomy, of perspective, to which later masters reached, is wanting; but that does not offend our sense of truth, though it may proffer food for criticism to those who look for nicety of form where the main object was to convey a moral or religious truth and to move the heart to devotion rather than to admiration of skill. And herein too we

find the art of Fra Angelico to have some likeness to the form of the New Testament Gospel. The directness of the teaching may even be enhanced by the simplicity of the expression or by what the æsthetic philosopher and the grammarian call accuracy of style. The reform school of painters who, under the leadership of Holman Hunt, Millais, and Rosetti, realized that the naturalism aimed at in modern art can in no way supply the soul and life with which the old masters in pre-Raphaelite days knew how to inspire their works, lost their way in the other extreme of a pedantic imitation of straight-lined forms intended to reflect the simplicity of the spiritual, but are rather ghost-like, and leave upon us the weird impression of the preternatural more than the supernatural.

What we have so far said is intended simply to illustrate the utility of a study of works like those presented in the volume of M. Gaston Sortais. Readers familiar with the author's *Excursions artistiques et littéraires* know that he treats his subjects with the love of a virtuoso and, accordingly, in excellent style. In the portion treating separately of Fra Angelico, the writer, after reviewing the necessarily scanty records of the painter's life, considers the relative value of spiritualism and naturalism in art. This leads him to an analysis of the artistic atmosphere of Florence, the centre of Christian art, during the fifteenth century, and to an illustration of the æsthetic spirit of the time as afforded by a study of the principal panels and frescoes of Fra Angelico. At the conclusion the author makes a comparison of the Dominican painter with Michael Angelo and Raphael, who followed him in his ideals, with greater perfection of form, but perhaps less of that ineffable spirit of religious devotion which forms such a striking influence in the works of Giovanni de Fiesole. The second part of the work is devoted to a similar analysis of the spirit and activity of Benozzo Gozzoli, pupil and friend of Fra Angelico, to whom he owes all that is best in the pursuit of noble ideals. Indeed, but for the influence of the Blessed Fra upon the receptive mind of the bright Florentine boy, the inclinations of the latter would apparently have tended toward the naturalist style, which is the very opposite of Angelico's conceptions. The two painters may be compared to advantage in their two masterpieces, side by side of each other in the gallery of the Louvre (Paris), where the master's "Coronation of the Virgin" sheds its first lustre of coloring upon the "Triumph of St. Thomas of Aquin," painted by the pupil. M. Sortais, after leading us to a closer study of the pictures in the

convent of Montefalco, and in the Medici chapel at Florence, the frescoes of San Gimignano, and the epic cycle in the Campo Santo at Pisa, institutes an interesting comparison between the disciple and his master. The relation is somewhat similar to that which we find in the lives of Perugino and his pupil Raphael, and emphasizes the distinction between the aims of art and those of imitation, in so far as the latter is the close adherence to classical forms without lacking the originality inspired by genuine genius.

Apart from a full bibliography referring us to the detailed lives of both artists, we have in the Appendixes of this beautifully printed and richly illustrated volume, a catalogue of the principal works of the two masters, which invite the study of cultured minds generally, but which are of particular interest to priests as indicating the chief purpose of Christian and ecclesiastical art.

LA MORALE DES RELIGIONS. Par J. L. De Lanessan. Paris: Felix Alcan, Editeur. 1905. Pp. viii—568.

M. De Lanessan signifies his recognition of the fact that religion has been generally, almost indeed universally, admitted to have a supreme influence on morality, public and private; moreover, many people believe even that the influence exercised by religions on human societies has been indispensable to the formation of moral ideals; indeed, that all morality is directly dependent on religious beliefs. Nay more, he realizes that even persons of education and good faith assert that if religion had not diverted men from the tendency of natural evolution, they should be still plunged in the deepest immorality; and, further still, were religious faith to disappear, the human race would inevitably fall, and that very quickly, into the wildest savagery.

With something short of a befitting estimate of his attainments, the author proceeds to question this intrinsic conviction of mankind as to the deepest essential requirement of their nature, and reaches the conclusion, as the result of much investigation, that "so long as humanity was in its infancy religious morals and its sanctions could be regarded in faith by the ignorant and could be extolled by those who drew profit therefrom, as indispensable to the progress of morality, public and private. One ought not to wonder even that those who protested against these assertions should be insulted, exiled, put to death by the peoples whom they attempted to enlighten concerning

the truth of the facts and their own interests. Those times, however, the author goes on to assure us, are past: the cry addressed by the Christian orator to the world, to science, to nature, 'vanity, vanity, all is vanity,' can now be turned back by the people better informed as to their duties and rights, against the morals—as impotent as they are artificial—of religions. They now know—thanks to the enormous progress of at last emancipated science—that there is no law, no philosophy, no religion capable of vanquishing nature" (p. 568).

M. De Lanessan reached this conclusion through a study of "the morals of the principal religions and their effects on diverse peoples." The morality of Judaism, of the Vedas, Brahmanism and Buddhism, that of the religious poetry and philosophies of the ancient Aryans, lastly that of Christianity and of Islamism, have thus far claimed his attention, and he promises other complementary studies to be published later on. He calls attention to his having drawn his facts from original sources, of having shunned all declamations and exaggerations; and, whereas the gravity of the subject demands great attention and entire sincerity, he protests that "je me suis efforcé d'être attentif et je puis affirmer que j'ai été entièrement sincère."

The author's *attentiveness* or *entire sincerity* need not be here questioned. With some strain on one's credulity, one may admit both. As to his having "drawn the facts from original sources," and as to his avoidance of "exaggerations," the reader may be given an opportunity of judging from the following passages.

Speaking of confession, the author says confession was public in the early Church:—

> L'une des plus grandes habilités du Christianisme fut de la rendre secrète. Par là, il la rendait plus facile et donnait à ses prêtres la possibilité de pénétrer dans les pensées les plus intimes des fidèles et de connaître leurs actes les plus cachés. Par la confession individuelle secrète et obligatoire, le prêtre catholique devenait, si je puis dire, cet "œil de Dieu" dont l'Église affirme qu'il "voit tout" ce que font les hommes, qu'il pénètre jusque dans les replies de leur cœur, de leur cerveau et de leur conscience (p. 457).

Further on we read:—

> En donnant à la confession le caractère d'une institution fondamentale de l'Eglise, le Concile de Trent eut manifestement pour but de mettre le corps sacerdotal en mesure d'exercer une surveillance continue sur les fidèles. Les laics se trouvaient soumis à une discipline rigoureuse, qui portait non seulement sur toutes leurs actes, mais sur toutes leur pensées. Quant aux prêtres et aux évêques ils étaint mis par les confesseurs à l'abri de toute tentative d'émancipation à l'égard des doctrines de

l'Église romaine. On a vu récemment l'un de nos évêques se plaindre amèrement de ne pouvoir pas obtenir de son confesseur l'absolution parce qu'il était placé sous le coup d'une accusation auprès du Saint-Office (p. 478).

In the author's résumé of Christian morality, the following astonishing powers are attributed to the priest:—

Le prêtre a également le pouvoir de prononcer, au nom de Dieu, la rémission des fautes de ceux qui sont morts et qui expient au Purgatoire une conduite insuffisamment chrétienne.

Le prêtre délivre, en dehors de la pénitence, pour toutes les fautes des vivants ou des morts, des indulgences plènières ou partielles que l'on obtient par certains actes déterminés, tels que la prière, l'aumône, les dons à l'Église, etc.

Comment on these assertions were superfluous. For the rest, though the book shows signs of considerable reading as well as power of expression, it manifests no less plainly a lamentable confusion of ideas, and a commingling of half truths, misinterpretation, and misstatements.

REPORT OF THE SCHOOL BOARD AND THE SUPERINTENDENT OF PARISH SCHOOLS. Diocese of Pittsburg. 1905.

The Rev. Thomas Devlin, Superintendent of the Parish Schools of the Diocese of Pittsburg, gives a detailed report of the scholastic work done during the year 1905. The Diocesan School Board, with the body of examiners of teachers, was organized in 1893, and consists at present of twenty-four priests, representing the different districts and nationalities gathered there. The members of the School Board have their separate precincts within which they act as visitors of the schools. The religious teaching communities are represented by the Brothers of Mary, and the Sisters of Mercy, Charity, St. Benedict, St. Francis, St. Joseph, the Holy Family, St. Felix, Notre Dame, Divine Providence, and St. Agnes. These have for the most part auxiliary lay teachers. The eight grades' system obtains in all the schools. The school property under diocesan care is valued at nearly three million dollars, with an annual expense for maintenance of about $350,000. This sum, supplied by Catholic generosity, is expended to educate some 50,000 children who, because of the moral and religious character of their training, will make better citizens than children who learn of no other incentive to virtue, respect for authority, and charity for their fellows, than the coercive force of law or a sense of utility called self-respect.

The statistics given afford pastors and others interested in the

religious education of the children in the diocese an opportunity of comparing means and methods of efficiency. The fact that the Report is somewhat incomplete, some of the schools not having sent in definite reports, is of itself suggestive of means to induce the clergy to fall into line in so important a matter.

The Report, as furnishing information upon its special topic, is very satisfactory. Besides an Historical Sketch of Catholic Elementary Education in the Diocese of Pittsburg, the data for which were mainly supplied by the Rev. A. A. Lambing, we find in the Superintendent's Report a number of useful recommendations and suggestions that appeal to a much wider circle of teachers than those for whom the address is primarily intended. These touch the subjects of the prescribed Course of Study, the use of Textbooks, certain specialties of primary schools, Manual Training, Music, particularly Gregorian Chant, Physiology, and Hygiene, and Discipline. Father Devlin suggests the more extended establishment of High School centres throughout the diocese, for advanced classes into which the children pass from the eighth grade. This method of forming a Diocesan High School for boys and girls respectively has borne admirable fruit in the Archdiocese of Philadelphia, and may well find support in all centres of Catholic education.

L'ŒUVRE DES APOTRES. Par Mgr. Le Camus, Evêque de la Rochelle et Saintes. Trois volumes. Paris: H. Oudin. 1905. Pp. 376—407—611.

These volumes have an interest distinct from their value as contributions to the history of Christian origins, inasmuch as the present Sovereign Pontiff, Pius X, has seen fit to make their appearance the occasion for stating the legitimate position of Catholic scholars in regard to scientific Biblical criticism. In a letter addressed to the author the Pontiff writes: "Ad illud praecipue tibi dandum est laudi, quod eam viam explicandi sacras Litteras studiose teneas, quam in obsequium veritatis atque in decus doctrinae Catholicae omnino teneri, Ecclesia duce, oportet. Ut enim damnanda est eorum temeritas qui, plus tribuentes novitati quam magisterio Ecclesiae, critices adhibere genus non dubitent immodice liberum; ita eorum ratio non approbanda, qui nulla in re, ausint ab usitata exegesi Scripturae recedere, etiam quum, salva fide, id bona studiorum incrementa postulent. Hos inter medius tu recte incedis, tuoque exemplo ostendis nihil timendum esse divinis libris a vera progressione artis criticae; quin commode ex

hac subinde eis lumen peti posse; ita nempe si prudens sincerumque judicium huc accesserit, quale tibi suppetere videmus."

Few writers in the Catholic Church have so well combined the critical element of Scriptural study with that popular exposition of facts in the history of early Christianity, by which the lay reader is drawn to, and becomes interested in, a closer examination of the New Testament teaching. Mgr. Le Camus writes as one who has seen what he describes, who has gained his convictions by individual analysis of the things that admit of demonstration, and who has utilized the natural attraction for the study of Biblical subjects to become the conscientious informant of those who approach that study from motives of knowing the truths of revealed Christian religion. As a matter of fact the author has travelled over all the ground, and visited all the scenes of the Gospel history, not merely as a tourist or curious sightseer, but as one who had a keen interest in the genius of the traditions, the unchanged language of the Orientals, who still feel and imagine and reason as did their ancestors of two thousand years ago, and whose ideals and standards of appeal and comparison are little altered, by a later civilization, from those of the patriarchs of whom we read in the Bible. Testimony to the fact that Bishop Le Camus does not write as one who derives his information of what he describes from books merely, is his splendid work of "Notre Voyage aux Pays Bibliques," in three volumes, supplemented by his "Voyage aux Sept Eglises de l'Apocalypse," and that delightful description of child-life in Nazareth which has been translated into English by Lady Herbert of Lea.

The main significance of the present work, apart from its intrinsic merit, lies, however, in its being the continuation of the History of Christianity of which the first three volumes appeared some three years ago under the title of "La Vie de Notre Seigneur Jésus Christ." With the Ascension of our Lord into heaven and the establishment of the Apostolic Church on the day of Pentecost there opens an epoch in the beginning of Christianity, which the author styles the *Période d'Affranchissement*. It is the time of transition, in which the teaching of Christ passes from the envelopment of Jewish conceptions, as conditioned by the authority of Jerusalem, to the more generous freedom of worship in spirit and truth, which Christ had foretold to the Samaritans, and which received its concrete form in the establishment of the Church of Antioch, where the followers of the Apostles first adopted the name of Christians.

The subsequent period, to which the author devotes the second and third volumes, is that of Conquest, in which the Gentile world is drawn over to the acceptance of the sweet yoke of Christ. Here the attention of the reader is, as in St. Luke's narrative of the Acts, centred upon the labors and journeys of St. Paul. The third mission of the Apostle of the Gentiles brings him back, at its conclusion, to Jerusalem. Thence he is sent to Cesarea, and from there he journeys as a captive to Rome. St. Paul at Rome is the subject of the concluding chapter, to the series of Apostolic missions by which the Capital of the Empire became the recognized and permanent stronghold of Catholic Christianity.

From a critical point of view the author deserves the full credit of having taken conscientious account of established facts and scientific methods in archæology and palæography. How far that affects the traditional interpretation of New Testament teaching must be left to the attentive reader to determine for himself. Manifestly the exegetical difficulties here occurring are much less numerous than would be the case in the Old Testament history; but there is sufficient evidence in the author's manner of treatment to show that he is not preoccupied with interpretations whose tenure is justifiable only upon the assumption of conditions insufficiently estimated in the past. The question of chronology has its difficulties apart from all other considerations, in the critique of the Acts, but the seemingly conflicting data, especially in the life of St. Paul, need not disturb our sense of security touching the facts and doctrines which form the principal staple of historical and moral worth in the annals of the early Church. Mgr. Le Camus finally decides on the year 33 as the date of St. Paul's conversion, which in former years he would have put considerably later; hence all the occurrences of the next ten or twelve years must be advanced.

Altogether the work owes its immediate popularity, however, to the fact that it is a most vivid portrayal of evangelical life. The reader enters into the scenes which the sacred writers have outlined; he feels, understands, and loves as though he were in the very company of the disciples of Christ or of St. Paul, heard the blessed words, and realized the divine influence of the example which constitute the teaching and spirit of the Apostolic Church. Numerous maps and charts help the reader to locate the action, and make the study of the New Testament a delight as well as a source of instruction.

Amoenitates Pastorales.

The following stories are told of the late Bishop of London. One day he was driven from the Strand to Fulham Palace by a "cabby," to whom he presented the precise fare of half-a-crown. After a long look, first at the half-crown, then at the bishop, and then at the lordly palace and its extensive grounds, the "cabby" found his speech at last. "If St. Paul were alive now, it's not in a place like this he'd be," he sneered, as he gathered up the reins. "No," retorted the bishop, "he'd be at Lambeth—and that's a shilling fare!"—At a dinner party Dr. Temple was much more bored than edified by a young lady who told him a long story of her aunt's narrow escape from a railway accident. "Owing to a block at the corner of Park Lane, my lord, she just missed the train at Victoria which was wrecked at Croydon. Wasn't it providential?" "Can't say," snapped the primate in his grating voice, "didn't know your aunt."

When General Young was in command of the forces in Luzon, with his headquarters in Vigan, the chaplain came to him one day and complained:—

"General, the cavalrymen won't attend chapel at all. I feel quite discouraged about them. Couldn't you use your influence with them?"

"I will post an order at once," replied the general.

"No," protested the chaplain, "I don't want men to be compelled to come to my services. It must be voluntary. But you might post an order excusing from infantry drill on Sunday the cavalrymen who attend service."

"But we *don't have drills* on Sundays, and I don't want to begin now."

"I know," smiled the chaplain, "but you won't need to have any drills if you word the order as I say."

The order was tried, and next Sunday the chapel was crowded by the cavalrymen.

Literary Chat.

The printer's devil does not always confine his activity to his immediate workshop. Occasionally he joins other spirits bent on mischief outside. An instance comes to us in a printed circular issued by a local typographical union which holds its sessions in "Odd Fellows Temple," and makes use of the name of THE ECCLESIASTICAL REVIEW and THE DOLPHIN to further its efforts to deprive a prominent printing firm in Philadelphia of its legitimate trade. The statement made in the circular above referred to, that the said firm is "notoriously unfair in its treatment of employees," is so far from the truth that it is precisely because of its broad-minded policy in dealing liberally with its employees, that this house is able to maintain a large and efficient staff of skilled printers to do the excellent work for which it has a reputation throughout the United States.

The typographical "committee" shows itself to be misinformed about the affairs of the firm it criticizes, and so to be actuated by malicious intent, when it speaks of this firm as printers of THE DOLPHIN. Not only has the latter magazine given place, since December of last year, to CHURCH MUSIC, but the various publications of the Dolphin Press, including that of THE ECCLESIASTICAL REVIEW and CHURCH MUSIC, are so distributed among different printing houses as to insure their simultaneous issue, whenever necessary, on the same date, without delay or interference.

Our readers, whom the typographical "committee" endeavored to bias by their circular, are as a class as punctilious as they are discriminating and intelligent; and they will therefore second our wish that the REVIEW be neither delayed by "striking" committees nor prevented from maintaining the standard of mechanical excellence which the Dolphin Press has attained for its different publications. They will also readily understand that to maintain this high standard we must employ the best, that is to say, the most skilled and best paid labor, and that therefore such aspersions as the said circular makes, in furtherance of its private ends, under plea of public benevolence, are untrue.

A noteworthy—some deem it an encouragingly hopeful—sigh of the times is the widening interest of the literary world in the lives of the Saints. It is well known that quite a number of the most sympathetic and certainly best written, if not always most accurately interpreted, biographies of such heroes of Catholic faith as St. Bernard, St. Francis of Assisi, St. Teresa, and St. Catherine of Siena, have been given us by non-Catholic writers. One should not be so ungracious as to dwell upon motives that obviously may draw the Protestant mind to the Saints just mentioned. Rather may one rejoice for the contact and bespeak promises of such good as it seems to imply—good in the first instance for the writer of the biographies, and next for the non-Catholic reader. Neither need the intelligent Catholic fail either of instruction or of spiritual edification in reading some of these lives of the Saints. Certainly will this be so of him who discerningly peruses the character sketch of St.

Catherine of Siena drawn by the scholarly pen of Mr. Edmund Gardner in the current *Hibbert Journal*.

The writer recognizes in St. Catherine at once "the highest mystical expression" of the fourteenth century in Italy, "the most fiery-hearted, single-minded patriot of her age, and the true successor of Dante in the history of Italian thought;" and with a few, but very telling, strokes he makes his subject to live in this relationship to her religious, social, and political environment.

Not the least valuable portion of Mr. Gardner's paper is his estimate of St. Catherine's writings. The *Dialogue* or *Treatise on Divine Providence* has an importance in the history of Italian literature that has never been fully realized. "In a language which is singularly poor in mystical works, it stands with the *Divina Commedia* as one of the two supreme attempts to express the eternal in the symbolism of a day, to paint the union of the soul with the suprasensible while still imprisoned in the flesh." The whole of Catherine's life is the realization of the end of Dante's work: "to remove those living in this life from the state of misery and lead them to the state of felicity;" and the mysticism of Catherine's book is the same as that of Dante's poem, as he declares to Can Grande that the whole *Commedia* "was undertaken not for speculation, but for practical results."

Concerning St. Catherine's letters, of which there remain about four hundred, Mr. Gardner finds "it easier to speak of their literary and historical importance than of their spiritual fragrance, as of lilies of the valley plucked in some shaded world-forsaken garden, imbued with an unearthly mystical beauty, as grown under suns that rose from a suprasensible orient. Their language is the purest Tuscan of the golden age of the Italian vernacular; their eloquence is spontaneous and unsought; at times in the letters as in the Dialogue the richness of her ideas is such that the rapidity and ardor of her thought outleaps the bounds of speech, metaphor follows close upon metaphor, one image has hardly been formed when another takes its place, until logic and grammar are swept away in the flood and torrent of impassioned words."

Those letters cover a large variety of subjects—religious, civil, domestic, even the little fun of her friends and followers is not neglected. Unfortunately, "their biographical and historical value has been to a considerable extent impaired by copyists and editors omitting or suppressing passages which appeared to them to be of merely temporary interest or not tending immediately to edification." Fortunately, on the other hand, those which Mr. Gardner has so happily and sympathetically rendered in his article are just such as illumine at once the character of St. Catherine and the politico-religious situation to which they were directed. Still more fortunate, however, if one may so augur, is it that Mr. Gardner has himself discovered the original text of some hitherto unpublished letters which, together with the true version of others at present known only in a mutilated form, he intends publishing in his forthcoming Life of St. Catherine.

Some persons are disposed to refer the recently growing interest on the part of non-Catholics in the lives of the Saints to the correspondingly advancing spirit which,

while recognizing love to be the essence of all things human and divine, feels no need for supernatural faith, either as an attitude of the soul or as a body of objective truth and law, and which of course finds much less room for any hierarchical or social organization of Church, or any symbolical rites or sacramental system expressive of such faith. Probably one of the most plausible apologists of this recent "spiritualization of religion" is the late M. Sabatier, whose *Esquisse d'une Philosophie de la Religion* (Paris, 7th ed., 1903), and *Les Religions d'Autorité et la Religion de l'Esprit* (Paris, 1904), will probably be known to our readers at least in the translations or through the Reviews.

A judicious critique of M. Sabatier's theory is contributed to the *Hibbert Journal* by the English Benedictine, Dom Cuthbert Butler. The title of the article—Is the Religion of the Spirit a working Religion for Mankind?—sufficiently suggests the tendency of the discussion, which, for the rest, is a model of frankness and justice in its treatment of the author under criticism.

There is a considerable amount of interesting and somewhat recondite, not to say uncanny, information contained in the initial number of the twenty-fourth volume of the Columbia University Studies in History, Economics, and Public Law (Macmillan Co.). *The Place of Magic in the Intellectual History of Europe* is a theme which in the hands of a William Draper, Henry Lea, or an Andrew White, would yield unfathomed depths of storied wickedness, ignorance, and superstition, all flowing out of the Catholic Church. In the hands of Mr. Thorndike, however, it unfolds no such legend.

The term magic lends itself to no process of rigid defining, and so the author allows it to cover beliefs in auguries, omens, divinations, sorcery, necromancy, astrology, alchemy, and other such occult agencies which our wiser age has found to be on the whole highly superstitious and absurd. That such beliefs have existed *semper et ubique* everybody knows. That they mingled with and not infrequently dominated much of what there was of empirical science in the Middle Ages is of course a bit of history possessed even by Macaulay's school-boy. The indebtedness, however, of the medieval and, through them, of the modern time to the ancients, especially the Romans—for the heritage of superstitious belief and practice—is probably not so widely nor so well known. Those who are interested in the story will find the hundred pages devoted to it in the pamphlet just mentioned, rich in material and suggestive of still fuller sources. The author's aim, it must be remembered, is purely historical—to describe the prevalence of magic, and that chiefly within the Roman Empire. His work is in no sense a science or a philosophy of the subject.

The March number of *The Ushaw Magazine*, an illustrated Catholic periodical, edited and published three times a year at St. Cuthbert's College, Ushaw (England), contains an appreciation of the work of the Knights of Columbus, by an alumnus of the College, now high in the councils of the Knights on the Pacific Coast. In the same number the Rev. George Phillips has an article on Pope Gregory XIII and Leo XIII and the Beatification of the English Martyrs. This cause has long engaged the services of the veteran pen of Father Phillips, whose labor of love has

not been without substantial influence in advancing the process of the English Martyrs. Another paper in the same number deals with some letters, of local interest mainly, written by Lingard to two former Presidents of Ushaw College. It will interest our readers to know that the mortal remains of the great English priest historian rest in the cloister of the College cemetery.

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The Lenten number of *Church Music* contains an interesting announcement of the early publication by the nuns of Stanbrook Abbey, of the *Antiphonale Monasticum* of the old Priory of Worcester. It represents the liturgical chant there in use from the thirteenth century to the time of the suppression of the Monastery. The MS., which is to be reproduced in *facsimile*, possesses unique interest, not only to the student of Church music, but also to the ecclesiastical historian and book lover, as it is the only complete English Benedictine Antiphonar now known. It opens a rich mine of hitherto inaccessible material for the history of the Monastic Office and its accompanying chant. The facsimile of the original text will be introduced by a history of the contents of the MS. The fact that Mr. Edmund Bishop has promised his aid in the reproduction of the work gives added assurance of its value as a liturgical treasure.

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In connexion with this proposed publication, which will be by subscription (to be addressed: Lady Abbess, Stanbrook Abbey, Worcester, England), it is noteworthy that at the time of the Norman Conquest considerable ritual changes were made in the English cathedrals and greater abbey churches, with a view to bringing their practice into accord with the observances with which the conquerors had been familiar on the Continent. Such changes were extended also to the chant, and the difficulties at Glastonbury on this score are of historical record. Whilst bishops and abbots of Norman extraction were placed in possession of almost all the English churches, St. Wulstan, by a singular exception, remained at Worcester. The community there seems to have remained entirely English, and although a Norman (Sampson, a Canon of Bayeux) succeeded St. Wulstan, he seems, from a pontifical used by him and now preserved at Corpus Christi College, Cambridge, to have followed the English observances as practised before the Conquest. In a word, it is in the Church of Worcester alone, if anywhere, that there may be hope of the preservation of English tradition in regard to the Office and the Chant. It may be added that the rubrics of the Antiphonar embody a Customary which is of exceptional interest as representing the ways and manners of a cathedral monastery.

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The Messrs. Burns and Oates (London) have in preparation an edition (Latin-English) of the *Horae Diurnae*, arranged by a member of the Benedictine Order, whose contributions under the pen-name "Pax" to the liturgical interpretation of the ecclesiastical year are one of the noted features in CHURCH MUSIC. This is a new factor in the revival of the ancient devotional service in our churches with which the laity was once quite familiar, but which has become a "res incognita," even among modern educated Catholics. Indeed the publication of the liturgical texts in Latin and English is an almost necessary step for making the plainsong revival both intelligible and effective.

The Pustets have issued their organ accompaniment to the new Kyriale in modern notation, under the title *Organum Comitans*. The harmony has been composed by Dr. Fr. X. Mathias, organist of the Strasburg Cathedral, and well known as a leader in the plainchant movement.

The French and German translations of the Stanbrook *Grammar of Plain Chant* are nearly ready. The Dutch and Italian translations will conform to the German, which has some important additions not found in the first English edition, but which will be incorporated in the second edition, soon to be issued.

Professor A. Bansbach, organist at St. Joseph's Church, St. Louis, has published a short course of instruction for introducing in a practical way the Vatican chant. He proposes to choir leaders that they use the *phonograph* as a medium, and furnishes a complete set of phonograph records (five), containing the Asperges, Kyrie, Gloria, Sanctus, and Agnus Dei, together with a guide showing how to conduct the instruction. This will be a boon to many pastors, especially in smaller churches where it is difficult to get well-trained instructors. Let our school teachers be equipped with this instrument, and we shall soon get a better understanding of the advantages of plainchant over modern music in the Church services.

Pastors who are not informed on the subject of plainchant and who trust the organist's word that Church music of the Gregorian type is a hopelessly lost art which has long been replaced to advantage by the compositions of such masters as Mozart, Haydn, Gounod, will be greatly instructed by an article in the April number of *The Atlantic Monthly*. The writer, Justine Bayard Ward (Mrs. George Cabot Ward, of New York), states with admirable precision and grace what the Catholic position in the matter of Church music is. She shows how superior (even from an artistic point of view, and as adapted to the nobler purpose of religious worship) the Church's sacred music is to the dramatic compositions so much in vogue in modern church service. It is one of the best pleas for the *Motu proprio* so far made in a court of public appeal to an educated audience not professedly Catholic. The article deserves to be read by every priest who lays claim to up-to-date information upon a topic of which he is supposed to be an expositor, if not an enthusiastic advocate.

The Crucible (a Catholic magazine—quarterly—of higher education for women) continues its efforts to raise Catholic interest in woman's education to the degree of heat that will enable school teachers and parents to get the pure gold of Catholic education separated from the admixture of that baser stuff which the modern utilitarian and naturalist cult offers as a substitute for strength and polish. "Manual Labor, a Moral Discipline" by H. Urquhart, the "Position of Women Students at Oxford" by Miss Thorold Rogers, some interesting notes on pedagogy by a Sister of Notre Dame, and what promises to be an instructive discussion between two Ursuline nuns, one in Africa and the other in England, with a paper by E. F. Elton, an Oxford master, on the "Teaching of Geography," and one by Miss Margaret Fletcher, the editor, on "Drawing as a Class Subject," give variety to an instructive collection of short, pithy papers.

Dr. H. G. Ganss, has formulated, as is already well known, a vigorous protest against the exhibition of sectarian bias in Miss Oakley's cartoons accepted by the Commission charged with providing for the decorations of the State capitol at Harrisburg. This protest, supported by the Federation of Catholic Societies in the State, has been given permanent form in the publication of a pamphlet of some sixty pages in which Dr. Ganss traces the history of the Reform movement from which Miss Oakley professes to take her subjects and manner of treatment. The topics around which the writer groups his studies are The Reformers and the Persecution of Heretics, William Tyndale and the English Bible, and The English Bible in Pre-Reformation Times. The matter is well worth the study of every intelligent Catholic, for the sort of manifestation of bigotry shown by the architect of the Pennsylvania capitol finds its counterpart in many other places.

The Rev. Elder Mullan, S.J., whose paper on the origin of Sodalities of our Blessed Lady we print in this number, has been commissioned by his superiors to prepare a new Manual, for the use of Sodalists, likely to answer the various needs of those who, by means of special devotion to our Blessed Lady, aim at that higher perfection which is the chief object of the institution of the Sodality. This is done not merely by inducing the members to pledge themselves to a perfunctory recitation of the Office, monthly communions, and attendance at the conferences, but also by stimulating reflection, observance of the interior spirit out of which grow habits of virtue, such as diligence, modesty, humility. Hence Fr. Mullan proposes to furnish his volume with meditations and spiritual maxims carefully selected for their special end, in addition to the ordinary directions, rules, ceremonial and offices required to make the sodalist familiar with all his duties and opportunities of self-improvement.

The *Report on Benevolent Institutions* issued by the United States Government is replete with interesting information—interesting more especially to the laborer in the field of mercy. It is gratifying to notice that the number of benevolent institutions has grown from 2,166 in 1890 to 4,207 in 1903. Of the total number 485 are designated as public. Under private control 2,359, or 56.1 per cent. of the whole, while 1,363, or 32.4 per cent., are managed, if not exclusively supported, by religious denominations.

About 70 per cent. of the average institutional population and about 80 per cent. of the admissions in a year are beneficiaries of private (including, of course, ecclesiastical) charity, as distinguished from maintenance at public expense. The gross cost of maintaining benevolent institutions in 1903, exclusive of improvements, was $55,577,633. Deducting the income from pay inmates the cost of maintenance was $40,729,125, which shows a per capita expenditure of $0.70. These figures, however, are somewhat uncertain, owing to the practical impossibility of securing perfectly reliable information from individual institutions.

The *Report* provides no denominational statistics, such tabulation not coming, of course, within its scope. Looking over the various titles, however, one may be justified in feeling some elation at the large number of charitable institutions under the sole care of the Catholic Church, unaided to any proportional degree by State subsidy. Thus such titles as the Sacred Heart (12), St. Anthony (22), St. Francis (38), St. Joseph (151), St. Vincent (61), and many others hardly less unequivocal, convey their own lesson.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE SACRIFICE OF THE MASS. An Explanation of Its Doctrine, Rubrics, and Prayers. With an Introductory Chapter. By the Rev. M. Gavin, S.J. Fourth Edition. Revised, Enlarged and Corrected. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. xxviii—222.

NOUVELLE THEOLOGIE DOGMATIQUE. Par R. P. Jules Souben, professeur de Théologie. Volume VII: Les Sacrements (Deuxième partie); Volume IV: Les Fins Dernières. Paris, 117, rue de Rennes: Gabriel Beauchesne et Cie. 1906. Pp., Vol. VIII—136; Vol. IX—137. Price, chaque volume, *2 fr.* 50.

A YEAR WITH THE SAINTS. Translated from the Italian by a Member of the Order of Mercy of Mt. St. Joseph's Seminary, Hartford, Conn. New Edition. New York: P. J. Kenedy & Sons. 1891. Pp. 397.

MANUAL OF THE SODALITY OF THE BLESSED VIRGIN MARY and Prayer Book. Revised Edition. Compiled from Approved Sources. New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 156.

QUESTIONS OF THE DAY. Volume II. By the Very Rev. Alex. MacDonald. D.D., V.G. New York: Christian Press Association Publishing Co. 1906. Pp. 223. Price, $0.60, *net;* by mail, $0.68.

THE MAN-DEITY. By T. T. Watts. Highlands, N. J.: T. T. Watts. 1906. Pp. 54.

JURISPRUDENTIA ECCLESIASTICA ad usum et commoditatem utriusque cleri. Auctore P. Petro Mocchegiani, O.F.M., Ex-Definitore Generali, S. Indulg. Congreg. Consultore. Tomus III. Opus postumum. Ad Claras Aquas (Quaracchi) Ex typ. Collegii S. Bonaventurae. Friburgi Brisgov. et St. Louis, Mo.: B. Herder. 1905. Pp. 613. Price, $2.00.

BIBLISHE GESCHICHTE. Handbuch für Unterricht in Kirche und Schule, sowie zur Selbstbelehrung. Bd. I. Das Alte Testament. Bearbeitet von Dr. Joseph Selbst. Illustrirt. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 1026. Price, $3.75.

S. FRANCISCI ASSISIENSIS VITA ET MIRACULA. Additis opusculis liturgicis. Auctore Fr. Thoma de Celano. Hanc editionem novam ad fidem MSS. recensuit P. Eduardus Alençoniensis O.F.M.C. Romae: Desclée, Lefebvre et Soc. 1906. Pp. 481.

THE ORDINARY OF THE MASS. Historically, liturgically, and exegetically explained. By the Rev. Arthur Devine, Passionist. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 316. $1.50.

THE CATHOLIC GIRL'S GUIDE. Counsels and devotions for girls in the ordinary walks of life, and in particular for the Children of Mary. Edited by the Rev. Francis X. Lasance. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 675. Price, $1.00.

THE APOCALYPSE, THE ANTICHRIST, AND THE END. By J. J. Elar. London: Burns & Oates (Benziger Brothers). 1906. Pp. 379. Price, $1.60.

THE THRONE OF THE FISHERMAN. The Root, the Bond, and the Crown of Christendom. Being Vol. V of "The Formation of Christendom." By Thomas W. Allies, K.C.S.G. New edition. London: Burns & Oates (Benziger Brothers). 1906. Pp. 483. Price, $1.35.

LOURDES: Its inhabitants, its pilgrims, and its miracles. With an account of the apparition at the Grotto, and a sketch of Bernadette's subsequent history. By the Rev. Richard F. Clarke, S.J. New edition. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 224. Price, $1.00.

HOMILIEN über die Evangelien der Sonntage und Feste des Herrn. Von Bischof de la Luzerne. Aus dem Französischen übersetzt von Wilhelm Müller. Mit Einführung von Dr. Paul W. von Keppler, Bischof v. Rottenburg. Vom ersten Adventsonntag bis Epiphanie. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 159. Price, $0.70.

LENTEN READINGS. From the Writings of the Fathers and Doctors of the Church as found in the Roman Breviary. Done into English by John Patrick, Marquess of Bute, and arranged by Fr. John Mary, F.M.C. London: Burns & Oates (Benziger Brothers). 1906. Pp. 175. Price, $0.75.

THE CRUX OF PASTORAL MEDICINE. The perils of embryonic man—abortion, craniotomy and the cæsarean section. By the Rev. Andrew Klarmann, A.M. Second revised edition. Permissu ordinarii. New York and Cincinnati: Fr. Pustet. 1906. Pp. 221.

PHILOSOPHICAL.

LA RAISON ET LE RATIONALISME. Par Léon Ollé-Laprune, Membre de l'Institut, Maître de Conférences à l'École Normale Supérieure. Préface de M. Victor Delbos, Maître de Conférences à la Sorbonne. Paris, 35, quai des Grands-Augustins: Perrin et Cie. 1906. Pp. liii—272. Prix, 2 *fr.* 50.

LA METAPHYSIQUE DES CAUSES, d'après Saint Thomas et Albert Le Grand. Par le Père Théodore de Régnon, S.J. Deuxième édition avec une Préface de M. Gaston Sortais. Paris, 82, rue Bonaparte: Victor Retaux. 1906. Pp. xviii—663. Price, 7 *fr.* 50.

THE KEY TO THE WORLD'S PROGRESS. Being an Essay on Historical Logic. By Charles Stanton Devas, M.A. Oxon., Sometime Examiner in Political Economy at the Royal University of Ireland. New York, London, and Bombay: Longmans, Green, & Co. 1906. Pp. xi—321. Price, $1.60, *net.*

THE GHOST OF HAMLET and other Essays in Comparative Literature. By Maurice Francis Egan, LL.D., Professor of English Literature, Catholic University of America. Chicago: A. C. McClurg & Co. Pp. 325.

LITURGICAL.

NEUE SCHULE DES GREGORIANISCHEN CHORALGESANGS. Von P. Dominicus Johner, Benediktiner von Beuron. Mit Approbation des hochw. Ordinariats Regensburg und des hochw. Erzabtes von Beuron. Regensburg, Rom, New York und Cincinnati: Fr. Pustet & Co. 1906. Pp. xvi—298. Price, $0.80, *net.*

ORGANUM COMITANS AD KYRIALE seu Ordinarium Missae quod juxta editionem Vaticanam harmonicae ornavit Dr. Fr. X. Mathias, organista Ecclesiae Cathe-

dralis Argentinensis. Cum Approbatione Rev. Ordinariatus Ratisbonensis. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet & Co. 1906. Pp. 116—8. Price, $1.75.

VATICAN CHANT. A short course of Practical Instruction. By A. Bansbach, organist of St. Joseph's Church. St. Louis, Mo. 1906. Pp. 24. Phonograph records especially provided for this course of instruction to be used with an Edison (or similarly constructed) machine. A. Bansbach, 1437 N. Eleventh Street, St. Louis, Mo.

HISTORICAL.

A HISTORY OF THE REFORMATION. By Thomas A. Lindsay, M.A., D.D. International Theological Library: I.—Reformation in Germany from its Beginning to the Religious Peace of Augsburg. New York: Charles Scribner's Sons. 1906. Pp. 528.

ASPECTS OF ANGLICANISM, or Some Comments on Certain Events in the 'Nineties. By Mgr. Moyes, D.D., Canon of Westminster Cathedral. London, New York and Bombay: Longmans, Green, & Co. 1906. Pp. viii—499. Price, $2.50.

HISTORIE DE LA THEOLOGIE POSITIVE du Concile de Trente au Concile du Vatican. Par Joseph Turmel, prêtre du Diocèse de Rennes. Bibliothèque de Théologie Historique, publiée sous la direction des Professeurs de Théologie a l'Institut Catholique de Paris. Paris, 117, rue de Rennes: Gabriel Beauchesne et Cie. 1906. Pp. xvi—440. Prix, 6 *fr.*

THE LIVES OF THE POPES in the Early Middle Ages. By the Rev. Horace K. Mann. The Popes during the Carolingian Empire. Leo III to Formosus, 795–891. Vol. II, 795-858. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1906. Pp. 336. Price, $3.00.

GESCHICHTSPHILOSOPHISCHE UND KIRCHENPOLITISCHE WELTANSCHAUUNG OTTOS VON FREISING. Von Dr. Joseph Schmidlin. Freiburg Brisg., St. Louis, Mo.: B. Herder. Pp. 168. Price, $1.00.

WHAT CATHOLICS HAVE DONE FOR SCIENCE. With sketches of the great Catholic Scientists. By the Rev. Martin S. Brennan, A.M. Third Edition. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 220. Price, $1.00.

MISCELLANEOUS.

"NOT A JUDGMENT." By Grace Keon. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 318. Price, $1.25.

ROUND THE WORLD. A series of illustrated articles on a great variety of subjects. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 216. Price, $0.85.

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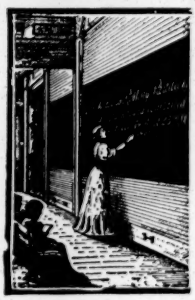

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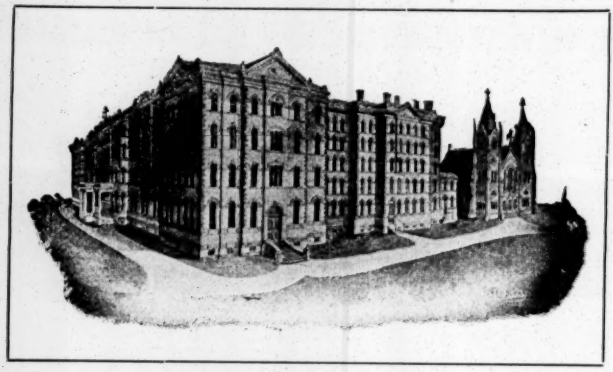

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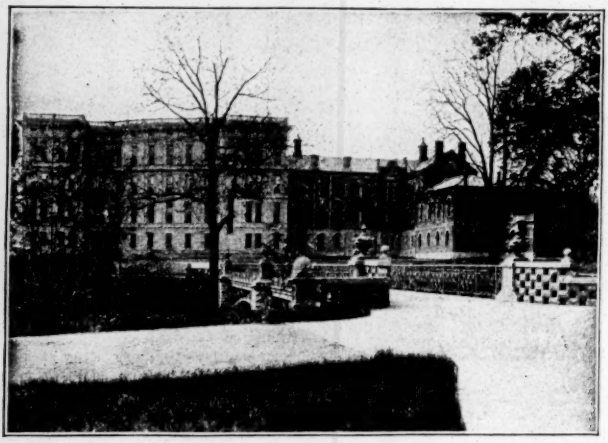

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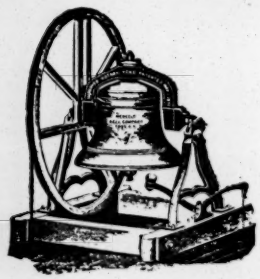

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